FOR A NEW AMERICA

Coe Hayne

Mrs. Addison E Davis

Helena

Ohio

1926.

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OPEN AIR SERVICE IN A HOPI VILLAGE CONDUCTED BY A WHITE MISSIONARY (THE YOUNG WOMAN AT THE ORGAN) AND ASSISTED BY CHRISTIAN INDIANS.

FOR A NEW AMERICA

By Coe Hayne
Author of: *Old Trails and New*, *By-paths to Forgotten Folks*, and *Race Grit*

With an Introduction by
Alfred Williams Anthony

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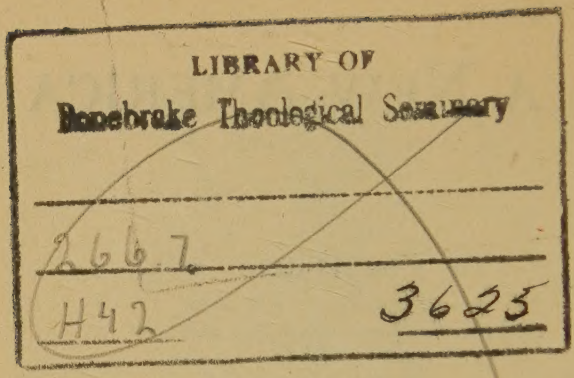
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To
T. M. T. *and* B. K. T.
and all devoted instructors
of American youth

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FOREWORD

This book is written for the Young Person. It has always been interesting to be a young person, but today the Young Person is more focal in the scheme of things than ever before since history began talking of the happenings of this old world.

The Young Person stands at the point of radiation; from him or her stretch forward invisible ways running to a horizon hidden by the tremulous atmosphere of the future.

Along one of them Science stands in the beckoning forms of a Pasteur, an Edison, or a Graham Bell. Equally compelling are the ways of medicine, law, literature, engineering, art, and business—in the latter the magical names of Carnegie, Rockefeller, Morgan, Ford, and others exert an almost irresistible influence.

These multiplied ways centering about the Young Person, by their very presence and the number of their followers, say, "follow me," all of them being capable of rendering life useful, worthy, and beneficent.

One other way, however, is also in the midst, which might easily be overlooked in the clamor of these—its prospects are not so brilliant on the surface or so readily appraised by the casual minded—and yet in the on-going this way develops a significance, a beauty, a power of response surpassing all the others.

Regarded thoughtfully, it will be found to provide the foundation over which all the others pass safely forward, its influence constantly permeating them

while they, in turn, give it of their practicality, vigor, and challenge. Without this life-giving way all the others would ultimately fall into chaos and disaster. Without it government, science, business, industry would collapse and civilization itself fail, for it is the way of evoking and expressing spiritual values—it is the way of Christian service. It is the way by which new capacity is given to needing humanity. It is a God-like way, for it is not only creative and constructive, but also gives itself that others may live. It is the way by which the more abundant life becomes increasingly possible for all.

The dominating personality on this way is Jesus the Christ, and with Him are a multitude of those known and unknown who have made better the way of humanity.

It is that *this* way may become more visible to the Young Person wherever he or she may be—in school, college, or out in life—and that the essential character and values of National Christian service—which we sometimes call Home Missions—may be more fully apprehended, that this book has been written by Mr. Coe Hayne, himself a Young Person.

The book aims only to be a sign post to the way—a flash light on the road—a gate opening to God's highway of Christian service in America.

EDITH H. ALLEN, *Chairman*
Joint Committee on Home Mission Literature representing The Council of Women for Home Missions and The Missionary Education Movement.

AUTHOR'S PREFACE

"The time has come for youth to demand a partnership," declared Sir James Barrie in his rectorial address to the students of St. Andrews. What is wanted, Mr. Barrie contended, is a League of Youth. The rector had in mind youth that demands a *fighting* partner's share.

"Doubtless the Almighty could have provided us better fun than hard work," said Mr. Barrie, "but I don't know what it is. . . . Courage is the thing, all goes if courage goes."

Youth with courage founded upon the supremacy of the spiritual life is an asset the churches can never afford to ignore. A persistency of facts, a revaluation of life, a sense of reality quickened by the events of the decade now drawing to a close, are elements in the psychological background of a world challenge to youth; back of it is a belief that the spirit in youth that shouts, "Nothing is impossible!" is the spirit that lives.

Are there indications that the Church is being aroused by the chivalrous revolt of youth clamoring for action? Are there reserves which the Church has not called into the field? Dr. William S. Beard, a national secretary of one of the denominational boards, makes the following statement concerning the present-day attitude of great numbers of young people toward active Christian service:

"There has never been a time in our history when it was as easy to direct the lives of young people in

general and the student classes in particular into Christian service as it is to-day. Not only students in our colleges and preparatory schools, but also the young people in our churches are ready and waiting, provided someone will furnish them with a program of activity.

"The boards have only to make known opportunities for service and there will be an abundant response. The question is, how long the young people will be of this mind unless the churches are able to utilize in full measure the resources available."

Hope is entertained that the events recorded and the problems indicated in these pages will assist the readers to form an idea of the broad and varied aspects of the home mission enterprise. The writer disclaims commitment to particular methods of missionary procedure. The means employed by a group of workers in a given community may not bring others out of the wilderness. To enlist in this field of Christian service is to become an explorer and it is given to those who go adventuring under the leadership of the Great Pathfinder to discover opportunities capable of commanding their devotion, endurance, statesmanship and neighborliness.

Grateful acknowledgment is made to Christian agencies and workers in many sections of the country for their generous aid in the preparation of this book. Church Boards, the Home Missions Council, the Federal Council of the Churches of Christ in America, the Young Men's Christian Association, the Young

Women's Christian Association, the Student Fellowship for Christian Life Service and other organizations have coöperated with the Council of Women for Home Missions and the Missionary Education Movement in ways that have been most heartening. The writer is under special obligation to Charles Emerson Burton, D.D., for permission to present at the conclusion of this book a portion of his survey of the opportunities for service in home mission fields open to young people; to the Judson Press of Philadelphia; and to *Missions* of New York, for permission to utilize portions of studies made during the past three years on frontier, Indian, and Negro mission fields; and to members of the staff of the Russell Sage Foundation, to Ralph A. Felton, Miss Jessie Dodge White, Rodney W. Roundy, Miss Florence E. Quinlan, and Franklin D. Cogswell for their counsel and many courtesies.

C. H.

April, 1923.

INTRODUCTION

A line drawn around all of the forty-eight states, and then extended to include Alaska, the Sandwich Islands, Mexico, Nicaragua, El Salvador, Cuba, Porto Rico, Haiti, Jamaica, and Santo Domingo would represent the dimensions of the home mission enterprise. Within this area the home mission agencies are ministering to the Indians, who have been rightly called "the first Americans," to the Jews, Negroes, Eskimos, Mexicans, the Orientals (including Chinese, Japanese, Hindus, Koreans and Armenians) as well as all other immigrant groups, New Americans of every stock.

All of these people present home mission problems arising from their various conditions. Some are crowded densely in great cities; others are scattered and isolated on the open countryside; others, as laborers, toil in huge industrial enterprises; some live in lumbering and mining camps; others are the roving hand-workers who follow seasonal occupations in the harvest fields. In terms of home missions this means facing the peculiar problems of the urban rural, industrial, and migrant groups.

The forces at work are almost beyond enumeration. They include properly every agency and every influence, whether religious, moral, philanthropic, or political, which effect in any manner the welfare of people, and help bring in the reign of Jesus Christ in America. Every church as it seeks to build itself and minister to its own neighborhood, is, in fact, a

home missionary organization. Churches combine as associations, conferences, conventions, presbyteries, synods, districts, and dioceses and carry on extensive missionary work of almost every kind. Denominations have national societies, bureaus, and boards; and these in turn unite in an interdenominational Home Missions' Council and Council of Women for Home Missions, to correlate and coordinate the diverse efforts for the greatest efficiency, without conflict and waste. Then there have come into existence, usually on individual initiative, a host of interdenominational, or undenominational, bodies, working in the home field as an ally to the churches, aiming to improve conditions of health, or to heal the sick, or to relieve poverty and suffering, or to meet the needs of children, the aged, the unemployed, and other needy classes. These are all working effectively in the home mission field, as are also organizations like the Young Men's Christian Association, the Young Women's Christian Association, the Woman's Christian Temperance Union, the Salvation Army, and other educational and saving agencies.

The whole task is to make the United States, as a nation, and the people, as individuals, Christian. Three aspects of this task are now prominent and urgent:

First. The principle of cooperation is taking the place of unlimited competition. Partisan cries may still be uttered, and sectarian advantages still be sought, but the exclusive and selfish spirit is less winning and is winning less than ever before. The prac-

tice of cooperation which was compelled by the war has strengthened the passion for cooperative action that has been coming into expression for almost half a century. Men know that all well-wishers for humanity and all unselfish servants of mankind must be allies.

Second. The discovery of neglected areas and unperformed service has aroused the conscience of churches. Townships have been found which are reverting to paganism, because in our sectarian zeal we have left them open to dissension and strife. City blocks have come to light which are as destitute of religious services, and in some instances of the ordinary moral and physical safeguards, as though they were in the midst of African jungles. Large groups of workers have been reported who, because cut off from the humanizing influences of Christian society, nurture convictions inimical to all forms of orderly government. It is apparent that Christianity has not yet won the earth, and Christians in America must be on the alert.

Third. There is the important problem of living in right relations with races and classes. More than half a million Negroes have migrated from the southern cotton fields into northern industrial centers, seeking higher wages and better social conditions. The North has shown itself unprepared to receive them. Between Gentiles and Jews hatred exists, and each treats the other contemptuously. Labor and capital distrust each other. The rich and the poor fail of mutual understanding and fellowship.

All this must change. Jesus was the incarnation of love among men. He had compassion. He showed sympathy. His life must be reincarnated in mankind. That is the solution of the problem of living in right relations with races and classes; that is the greatest present task in the whole home mission field.

This book tells in concrete terms the story of life and ministry in this broad field and shows how young and old, sharing in home missionary endeavor, can help make America Christian and, through the diversified character and contrasts of the people in America, help bring the world to Christ.

ALFRED WILLIAMS ANTHONY

May, 1923.

I

COUNTRY LIFE WORK

Team Work for the Community

THAT Burns should give up a good business connection and calmly choose a pastorate on what the Home Mission Board of his denomination considered the toughest field in Pennsylvania rather mystified some of his friends. They judged that his young wife and two promising boys deserved somewhat better of him. But he was not long a mystery to the people he came to serve. Everybody understands friendliness in a neighbor, and Burns, first of all, was a good neighbor. If his efforts during the first few weeks in the little town, which for the purposes of this record will be called Middle Grove, resulted in any permanent good, the fact that he convinced a fair majority of his church members that he was glad to live in their town should be registered as among not the least desirable accomplishments.

The Middle Grove people were of average intelligence at least. While they were unconscious of some of the disadvantages under which they were living, they knew that as a community Middle Grove was not meeting certain needs. The constant desertion of the place by their young people told them so.

Burns was sincere. He loved the community for what he hoped by the grace of God it might become.

He loved the little old ramshackle of a church building because it had been a place of worship for people who during the past generation or two had found God there and whose lives had been a blessing to the town. That the building had ceased to meet community needs did not cause him to condemn it. On the other hand, his reverence for the ancient building as the house of God brought to its pews some people who had not entered the church door for many years. But this is not to say that he was at all satisfied with the equipment for the up-building of the Kingdom in Middle Grove.

Burns came upon the field with no rash notion of transforming the community at once. But he possessed what Professor Edward L. Earp calls the "engineering skill to keep folks at work without friction." He had the sense to find out first of all what were the needs of the community. The result of a scientific survey was presented in a pleasing way to the people. He made a chart of his parish and in graphic style showed how and why the church could and should function in its relation to other saving agencies in the community. He had the ability to wait as well as to work.

While Burns could be read like an open book by his parishioners and neighbors, he began after a time to talk in a way that puzzled many. What did he mean when he said that the church must relate itself to every legitimate community activity—including the planting of corn and potatoes—or the community itself would die of old age? What could the church do be-

sides support a pastor whose duty it should be to guide folks to heaven?

"We should so organize our work as to render a wholesome service to the entire community," he said.

Generalities were not a part of this young workman's mental and spiritual operating plant. He soon called his people together to consider a means of supplying wholesome recreation for the young people who were seeking unwholesome social enjoyment elsewhere. When he made a plea for a community hall, scarcely a person could look ahead that far; nevertheless, the women were ready to back him in the project. They had eighty dollars in hand, accumulated as a result of chicken-pie suppers and bazaars. Somebody made a motion that a building committee be appointed; the motion was carried by the women.

Then a brother thought he saw a way to shelve the whole proposition. "Seeing that the pastor is the person most interested in this subject, I move that he be a committee of one to carry it out." Burns did not dodge. On the contrary, he considered that a fine start had been made.

The following morning a farmer driving past the church lot on his way to the county seat with produce saw his pastor with pick and shovel digging a trench.

"What are you up to, might I ask?"

"Excavating for our community hall," replied Burns.

"I don't quite understand."

"This is the committee our people selected, and it has commenced to function."

As the farmer drove on, he indulged in a bit of constructive thinking as a church member. That real enlightenment was granted him from some source was evidenced by the rapidity with which he drove back to his barn and threw a scraper and a shovel into his wagon. While this record must remain incomplete as to what was done with the produce, it can be stated with authority that the entire day, in addition to several subsequent days, was spent by this farmer with his pastor on the site of the proposed community hall. Others came to the lot and fell to with an enthusiasm which furnished one more proof that the desire to express genuine love for one's community is contagious. There ensued no lack of labor, lumber, or cash to bring this first building project to a successful conclusion.

There were three other communities included in Burns' parish, and one after another they put up a building to house the social activities of young and old.

The road to the county seat over which the Middle Grove farmer was about to take a load of produce the morning he discovered his pastor in overalls was a poor one. During certain seasons it constituted a serious barrier to community progress: it prevented the ready transportation of crops to city markets; it isolated Middle Grove as a rural trade center; it kept people home from church. For people to ignore a poor stretch of road is both uneconomic and un-Christian. Therefore Burns attacked the road evil as he would

any other public nuisance. The organization of a Road Improvement Association was the first step. When four fifths of the farmers in the parish joined the association, a united appeal was presented to the court to enforce its own ruling concerning this same piece of swamp road. The court told the road supervisors that delay would no longer be tolerated. The road was macadamized.

Burns, it has been intimated, found a community that was underestimating its own possibilities and living far below its privileges without knowing it. As a minister, he considered it uneconomic as well as unethical to disregard the saving agencies outside of the church designed to help him and his neighbors. Some of the folks were not opening the doors to the representatives of these agencies. There was the Farm Bureau, for example. The agent had been having a hard go of it in the promotion of better farming methods. The preacher struck hands with the agriculturist. Quietly, the man of the pulpit began work with the hoe and within two years was known as the champion corn raiser of the county. He plotted his own garden and demonstrated the value of the application of nitrates, potash, or lime to poor soil and the practicability of seed tests. This took but a little more time than the raising of corn of a less regal grade. In the meantime, the agent of the Farm Bureau found doors opening that formerly had been closed.

Team work for the community became a recognized slogan in Middle Grove. That it became an intercom-

munity ideal is the opinion of people in the county who know anything about the entertainments held in the four community halls built under Burns' supervision. The young people at each place prepared one program which they gave four times; thus there were held during one winter sixteen entertainments—four in each community. In addition to the "home crowds," there were visiting parties to increase the audiences. Accordingly, the social life of a large country area was raised to a higher level. Acquaintanceships were widened under wholesome influences. The somewhat boisterous public affairs, promoted for commercial reasons only, which had been patronized by the young people because they had no other place to go, gradually lost for them their attraction. In the course of a few months these same young people were rallying about the young minister when he inaugurated his training classes for religious workers. They offered themselves for baptism and membership in the church. They became his Bible school teachers and leaders of groups for Christian service of various kinds. They are to be found there today carrying on in His name.

The Spirit of the Frontier

Into the sage-brush country came Howard Bowler at a time when there were but few settled farming communities. About him were the vast stretches of sage-brush and lava deserts—a scene capable of filling his soul with grave doubts. A stranger surveying the

monotonous scenery might have asked himself the question, "What good thing can come out of this wilderness?"

Bowler had come as a prospector. Here and there he saw the outcroppings of riches incalculable, and he remained to realize on his investments of time, energy, and consecration. It was given him to see how wide were the possibilities of development of country and character alike.

There were days when the outlook was anything but encouraging. Despondency is a state of mind that is not at all foreign to a missionary on the frontier. If at times he was tempted to search his heart for reasons why he should remain on such a field, he recalled Tom Worthington, who left the Boise Valley when the railroad came—because it was becoming too civilized.

Tom and his wife had hitched up the team and started to climb the divide that lay between them and Long Valley. When they reached the top of the mountain, they discovered that there was no way down the other side. Probably no one had taken a wagon into Long Valley along that route. There was no trail. Tom unhitched his team, took hold of the tongue of the wagon and ran down the mountain with sufficient speed to guide the wagon and not be overrun by it. Afterwards he brought down the horses. He blazed the way into a land of plenty. The railroad soon followed him.

When Bowler went to Long Valley, Tom Worthington entertained him in his home. The missionary was not long in making the discovery that Worthington

was a type of man to whom the frontier states owe much. He decided that when a man like Worthington was willing to deny himself many if not all of the luxuries of life for the sake of developing the material resources of the country, certainly he ought to be willing to forego and undergo much for the development of the religious life of the state. With the passion of a pioneer he worked for the lives of men. Unflinchingly he remained at the job in that state over twenty-five years.

In every sense of the word Bowler was a frontiersman. He was skilled as a fisherman and marksman. "He can catch more fish and wing more birds and make less fuss about it than any other person west of the Mississippi," said an old-timer. "If he had not been a preacher, he would have been a trapper." As a plainsman, he had an instinct for finding his way when the trails ran out. He governed his course by his knowledge of the topography of the country. He would strike out and make new trails where others might become lost. He learned how to take care of himself in the wilderness, where, to survive, no man may depend upon another. He learned how to make "dry camp," if need be, at night and to lie without covering with a minimum of discomfort under the desert sky. He learned how to find his way across a trackless desert in the burning heat of summer or to pick his way through the snow-drifts at midnight in the dead of winter. He learned how to trail his horses at daybreak in the event of their wandering out of sight of

camp during a night's grazing or to mend his wagon when it broke down.

The schoolhouses in which the missionary held gospel services were small and inadequate. For the most part they were little log structures with windows put in sideways because the walls were too low to permit an upright position. In most cases the short-termed summer school was a necessity because of bad roads and the long distances. Many of the children rode to school on horseback. It was difficult to get competent teachers. Often young girls of mediocre ability taught these schools.

The coming of the missionary was a factor in bringing about a more favorable educational system on the frontier. He held preaching appointments over a large area of the country. On account of his interest in the schools and his knowledge of the roads, the county superintendent arranged with him to make joint trips over the country for the purpose of visiting and studying the schools. While the county superintendent investigated the school conditions, the missionary would cover the district and make announcements of preaching services. They covered Blaine County from Camas Prairie to the Lost River country. There is no way of estimating the value of such team work. There was a common phrase, "The preacher and the teacher." They were connected inseparably in the thoughts and vernacular of the community. They were thought of as the two outside influences working hand in hand for the community.

The missionary knew the teachers and school conditions in every district in an area two hundred miles east and west and ninety miles north and south. Knowing the young people of many communities, he was able to find and help in the development of good teaching material. Some of the teachers were converted in his meetings.

Along with the homesteader, the miner, the stock raiser, the merchant, the banker, the lawmaker, the construction engineer, and the teacher, our frontier missionary was an empire builder. When a new town opened up, he visited the ground to select a site and lay the plans for aggressive church work. Religious services often were held by him in the first frame building that was erected. The announcement sent out by the promoters of a new irrigation project lacked the best "selling point" if it did not contain the assurance that the nearest town afforded church privileges. The class of people attracted to a growing community because of its churches is the class that demands a high grade school system. The public schools of the western states are unsurpassed. The idea of gathering children from wide areas and sending them in wagons and automobiles to centralized schools has been developed in the West to a high degree of practicability.

When Bowler went to the foothills of the Sawtooth Mountains to begin his work as a home missionary, saloons were prevalent everywhere. Liquor was the dominant influence in politics. The candidate who could distribute the most liquor was the winner at the

polls. The missionary saw the real inside of the political game. In the section of the country he covered, he mingled constantly with office seekers, stopping at the same hotels and road houses and conferring with them in the adjustment of his preaching engagements. Often he took part of the time at a political rally, usually delivering a gospel sermon at the beginning of the program, for the political rally on the frontier usually wound up with a dance.

The missionary was quick to learn that the principal influence in the winning of votes was the free distribution of liquor. Anyone who opposed liquor was looked upon as a dreamer. The candidates carried whiskey jugs in their buggies, they had it stacked up in their campaign headquarters, they deposited a certain amount of money with the various bars and allowed the bartender to use his own judgment when to "set 'em up." The one condition was that he should tell whose treat it was. In this way the elections were practically determined at the bar. The self-respecting voter became apathetic. Politics were in a bad way.

It came about that the politicians began to realize that the missionary was well known and that his influence was worth something. They began to seek his influence. In time they learned that Bowler would not help elect a man who put up liquor at the bars. When a number of men said that they would not resort to that method if he would endorse them for election, the missionary went into the political game and canvassed the entire county and thereby helped to elect men who

were clean and temperate. He lived to see the day when liquor was eliminated entirely and when the preacher actually had more influence than the saloon. The time came when, to secure election, a candidate had to come out for total prohibition. Public sentiment changed and the politicians gave the people what they wanted.

Whatever these people of the frontier had, they gave freely for the religious development of their communities. When a new church was necessary, the men built it with their own hands, in not a few instances hauling the material by wagon from twenty to sixty miles. Nor did these people think alone of their own religious needs. Their missionary spirit was shown in many striking ways. One winter Walter Ifland of Picabo secured the job of building the fire in the schoolhouse. For this service the boy received five dollars at the end of the three months' term of school. It was the first money he had earned. He carried it home, gave it to his mother, and told her to give it to "the preacher" for the foreign missionaries the latter often mentioned in his sermons.

Standing on the summit of Mt. Lookout, above Bellevue, the missionary could obtain a view of the entire country which he covered in his missionary journeys. The extreme western limit of his field was Pine, seventy miles west of Bellevue; the extreme eastern point was Howe in Little Lost River Valley, one hundred and twenty-five miles east of Bellevue; the northernmost point was Ketchum at the headwaters of

Wood River; and the extreme southern points were Hagerman and Shoshone. Between these widely separated outposts were nearly forty villages, mining camps, and district schoolhouses which the missionary visited whenever opportunity afforded. No congregation ever was considered small by him. Matt Jones, of Wood River Valley, told the writer that he used to wonder at the eloquence of the missionary after the latter had made a long hike up to some camp on the side of a mountain to find less than a dozen miners assembled to hear him. "No audience was too small to get the best the kid had, you bet," said Jones. "A terribly big evangelist came to our town once and he called our young parson the boy preacher. But the boy preacher was a good preacher just the same."

For homiletical material he used the best things that came under his notice every day. His theological school was the school of observation and experience conducted in the big out-of-doors where he came in contact with a people whose efforts were constantly pitted against the passive resistance of one of Nature's most fiercely rugged frontiers. He tried to fit his message to the audience which he found awaiting him at any given place. An afternoon or evening service in some remote schoolhouse furnished him only another opportunity to make application of one of several texts which he might have used during his conversations that day with men and women in their homes, in the hayfields, in lonely mining camps, or on the desert trail.

He tried earnestly to neglect no opportunity to speak a word for his Master. His habit of going to the Scriptures for light in the solution of personal problems has been characteristic of his work. The habit has led to many striking victories.

One day Bowler was assisting in an open-air meeting in a western city. As he passed out of the park where the meeting was held, a man hurried after him.

"Is that gospel meant for me?" asked the stranger.

"It is meant for everyone," replied the missionary.

"But it can't include me," said the other in despair. "You do not know what trouble I am in."

The missionary invited further confidence. The other told him he was a fugitive from justice, having stolen funds from a New England bank where he had been employed. The missionary began at once to quote many passages of Scripture to convince the man that there was hope for him. Then he told the embezzler to return to his home and face his trouble.

"I'll do it!" declared the man. "I know my wife will forgive me. No matter what the law does to me, I'll have peace."

He begged for a copy of the New Testament from which the passage had been quoted, and Bowler stepped across the street to his hotel and got him one from his traveling bag. As the missionary returned to the man, he saw him take from his vest pocket a powder and grind it into the pavement with his heel.

"I was going to take it today and end everything."

FOUR WAYS OF GOING TO CHURCH IN RURAL COLORADO: AFOOT, HORSEBACK, MOUNTAIN SPRING WAGON, AND AUTOMOBILE.

HIKING UP THE CAÑON WITH A STUDENT FRONTIER PASTOR IN MONTANA.

A NORMAL CLASS IN HEALTH EDUCATION CONDUCTED BY AN INDIAN IN HASKELL INSTITUTE.

A few weeks later the missionary received the following letter from a New England city:

Dear Sir:

This is from the man you met in —— in July and were the instrument of turning to Christ. I have arrived home safely after quite a weary struggle and am happy to be able to write that my wife and I daily thank God for his kindness in leading me to speak to you that July night in the West. I have learned to take my troubles and trials to Christ, and I hope that I shall continue to do so all my life. I treasure, and shall continue to do so, the little Bible you gave me and read it every night. I was very fortunate in getting a good position the first day I arrived home and am with the —— Company as foreman of one of the construction crews.

Thanking you again for the part you have played in helping me to reclaim a wrecked life, I am,

Yours respectfully,

T. H——

The missionary valued these companionable talks with individuals. His house-to-house visitations in connection with his meetings were as productive of good as his public addresses. He made it a rule in every community to accept entertainment in no home more than one day while conducting evangelistic meetings in that place. This gave him a chance to do personal work, and many of his converts were secured at these fireside talks. There are many households that are happy today because of his presence therein as a guest in by-gone days.

Bowler considered it worth while to make things clear to the humblest seeker after the truth. This was

characteristic of his work. Said he: "We must not assume that the people understand very much about these things. Let us try to explain the simplest truths." He found so many communities absolutely destitute of the Bible and ignorant concerning its wonderful message that he learned to present the truth from the A.B.C. stage onward. Using the simplest language, he gave others what God had given him. He seldom lectured, but made the members of his Bible classes do the studying. Very early in his ministry he used the approved discussion method of religious instruction.

There are homes in Idaho where the missionary's name is held almost in reverence. He possessed a peculiar attraction for little children. His friendship for children was so genuine and his ability to entertain them and instruct them was so marked that the parents rejoiced at his comings. Because he could sing and tell stories for the children, they came to love him and have confidence in him. In every community visited by the missionary there were children of different families who waged a merry rivalry as to whose home he should visit the next time he arrived in town. Most of these children have since become earnest Christians, and they attribute to the missionary's influence a very large measure of the credit for all that they are religiously. He not only gave them a vital religious message, but he encouraged them to seek the largest possible preparation for a useful life work. Many of the young people from these homes entered Christian educational institutions. He was largely instrumental in awakening

enthusiasm in young people's work throughout Central Idaho and was active in interdenominational Sunday-school work, serving as president of the Idaho State Sunday School Association for several years.

No study of these early home missionary fields fail to convince one that before the term *social service* was used generally, the Home Mission enterprise was exerting an influence that had a direct bearing upon the changing social order.

While the day of the circuit-riders on the frontier is considered past, the pioneer spirit of those gospel messengers is required today in Kingdom building in the remote areas. The Larger Parish Plan is an adaptation of the former method. Living on the land is still more or less a solitary affair notwithstanding the automobile, the good roads, the telephone, the home radio outfits, the daily free delivery of mail, and the daily metropolitan newspapers. There is need of genuine community consciousness to be developed in countless localities. The present-day industrial unrest is acute in the West. The future strength of the church in western rural communities will depend upon an inspired and sustained leadership which is to be recruited from the youth of the land. The call of the frontier is as insistent as in former days.

Many sections in the mountainous regions of the West, back from the railroads, are destitute of church life. From twenty to fifty miles over mountain ranges must be covered in order to attend a religious service. But the territory includes many productive valleys and

active mining and lumber camps. In one county having an area of more than five thousand square miles, religious work is maintained at only four or five points. Out of the twenty-four school districts in the county, twenty-one are without religious work of any kind. Another county has an area of forty-six hundred square miles, and out of the eighteen school districts, only three have any religious work carried on in a regular way. Here are fields calling for a special type of manhood. Devotion, aggressiveness, love for hard work, and a missionary spirit carry the work to success.

On the frontier will be found those who are hungry for Christian fellowship; others will be found who are reluctant to acknowledge their need of church life because "church" is one of the many things without which they believe they have succeeded in getting along fairly well. But a hearty welcome and helpful cooperation await Christian workers who consider these prizes worth striving for among a people able quickly to detect the sterling character from the spurious.

When a County Becomes a Parish

In the heart of the Colorado Rockies nestled a little town where the voice of a minister had not been heard for many months either to call the people to worship, comfort the sick, or speak God's name when the dead were buried. In the surrounding mining camps there were children of school age who never had seen a

minister. When one came at length, they looked at him with a curiosity that was not unmixed with disappointment. Mr. Milne was a sure-enough n inister, they were told, but he was quite similar in appearance to the miners they knew. However, the preacher was not long in winning their confidence.

Milne was the only minister in the county; the entire county became his parish. Some of his parishioners lived at the end of mountain trails requiring a full day in the saddle to cover. Sickness or distress of any kind would take Mr. and Mrs. Milne to the remotest mining camp, as, for example, when a miner told them that his wife got so lonesome she would climb to the little cemetery adjacent to the once populous mining camp to sit among the graves of friends of other days to get some sense of companionship there.

After Milne had established the usual church activities in the county seat, he caught the larger vision for a rural parish. As this mission typifies other missionary rural fields in great sections of the West, it may be of interest to know what sort of community program the townspeople put into effect under the leadership of the missionary and his wife.

On the second floor of the best business block in town the County Religious Headquarters were established. In addition to the necessary rooms required for a general office and the pastor's study, space was set aside for a library, community club work, and special educational classes.

Milne was not guided by false notions concerning

church control. He believed that the development of a community consciousness was a necessary step in the advance of the Kingdom in his home town. Consequently, local organizations that headed up at the community center were not all under church direction. The library and reading room outfits were furnished by the townspeople from their homes. It was not long before five hundred volumes were on the shelves and many magazines on the tables—all donated. The interest in this public service spread throughout the county. The miners brought their own contributions to the library, one man carrying six books in his pack eighteen miles on foot. Books were lent to all miners and ranchmen and others living in the outlying districts. At a remote lake resort frequented by tourists a summer branch was established.

The station agent organized a Boy Scout Troop, and two public school teachers organized the Camp Fire Girls and Blue Birds. The county clerk's former experience as a member of the faculty of an eastern business college made him competent to instruct classes in penmanship and stenography. The individual who won the highest honors at the close of the business course was a young man who walked four miles each way in order to attend the evening class. A graduate of the Denver Conservatory of Music directed the community singing.

Here again we find a pastor who considered team work for the community a desirable ideal toward which to strive. He did not believe that his church alone

could do the job that needed to be done. So he was glad to avail himself of help from other saving agencies that touched the life of the community. Otherwise he might not have been appointed the secretary of the Board of Education. There had been a sad lack of interest in the public schools. A Parent-Teachers' Association was formed and a winter course of entertainments planned. The members of the State Normal faculty gave willing and effective assistance. The representatives of the State Agricultural College found valuable allies in this pastor and his public-spirited coworkers in setting up institutes for ranchmen and cattlemen. A big armory was turned over to the community workers for a gymnasium, making possible the bringing together of the different ages in organized recreation.

In the meantime, the Sunday school doubled in enrolment, the attendance of the young people at church services increased, and there has been steady and encouraging evidence that underlying the progressive program of the church there is developing a new and a vital personal experience of Christ.

The Fun of Being of Use

"Let the people understand that you have come to help, then they will fall in line and help you. Teach and live a wholesome, joyous religion, and you will win out." This, in brief, composed the instructions sent out from national headquarters of a Home Mission

Board to a band of college students who had volunteered for service on rural fields in the Middle West and Northwest. More applications were received from capable young people than there were positions open. It was reported that the forty positions open the first year were sought by two hundred applicants. These students accepted their commissions and went to their stations, some to remote places, others to communities nearer home. They went out to interpret for less privileged peoples the best that they had received in Christian homes, classrooms, churches, Y.M.C.A. and Y.W.C.A. forums, brotherhoods, debating clubs, student fellowships, social alliances, and life service leagues, "and," as a sympathetic observer of the movement has well stated, "translated the spirit of it all out on the frontier or back in the byways and deliberately used it to share their ideals of Christian life."

A few went to well-organized churches, the others to communities where the work was discouraging. In the majority of cases the students were not informed as to the exact nature of their activities, the thought prevailing that these young workers should make their own programs after a survey of the needs on their appointed fields.

"They went where they were sorely needed and appreciated; where they knew their lives counted double. And they tackled jobs far and away too big for them, and yet so appealing that they were led to ask for divine reinforcements as they never had before. Then with redoubled powers they went full steam ahead; and

everyone who has tried it knows that there's no fun on earth like the fun of working to the speed limit because you want to." [1]

Their work completed, they went back to their colleges and seminaries confirmed in their desire to devote their lives to some form of Christian service. Called upon to undertake work so varied and perplexing that their tact, ingenuity, patience, and resourcefulness were taxed to the utmost to master their problems, not one young man or young woman broke ranks. Their church board secretaries had dared to send youth to the firing line. It is too late now to call the movement an experiment. In 1922 another call was sent out, and the early summer found this Home Board commissioning ninety-nine young people. Before going to their respective stations half of the group already were committed to the Christian ministry in the home or foreign field. Of the remaining fifty undergraduates thirty-three, at the close of the summer's service, declared their intention to enter some form of permanent Christian work after special training in college and seminary. The ninety-nine went out from twenty-five schools and served as pastors, pastors' assistants, and directors of religious education on rural fields in a dozen different states.

"We have no organ," reported one young man on a remote field, "we have no song books, no literature, and no finances. We have some consecrated voices, books will be supplied till they can buy new ones, money will

[1] Jenness, Mary, *Carrying the Christian Message*, p. 93.

come in spite of hard times; and, God helping, we'll give these children a Sunday school!"

From a young woman sent to a mission field in South Dakota this word was received: "I had not been told before leaving home exactly what kind of work I would be called upon to do, except that it would be with young people. Since my arrival a Daily Vacation Bible School has taken much of my time. I am the regular teacher for a class of girls, lead the choir, and, during the absence of the missionary pastor, act as superintendent of the Sunday school. The first month has been one of great experiences, considering the fact that the locality was absolutely new to me. I hope that next month I can accomplish more in return for this wonderful opportunity for Christian service."

A student pastor advertised that a Church Vacation School would open in a rural schoolhouse in a remote section of Montana. The success of the school depended upon securing a woman's help with the small children. As it was haying time, there was extra work for all the ranchers' wives. The school started without the helper desired. But the young pastor's determination to make a go of it anyway led a mountaineer's wife to volunteer her services. Her pluck matched the parson's. From her home back in the hills, eight miles from the schoolhouse, she rode horseback every day to teach the children. Her normal training enabled her to render expert assistance with the drills, handwork, and elementary Bible work. To reach the schoolhouse promptly at nine o'clock necessitated her rising at four.

Morning and night she milked several cows, besides attending to her household duties.

The spring of 1922 found a section of Montana staggering out of one of the severest winters in many years. Cold weather with ice and snow continued throughout March. Scarcely can one blame the people of a certain parish because they grew "plumb discouraged." There was danger that the church would lose its best workers. It is a satisfaction to record that the minister was not the first one to move out. He is there at the present writing "pioneering still." Last spring (1922) he wrote to his Home Mission Board a letter which he concluded with a question that came straight from the shoulder nearest his heart. What reply should he have received from the secretary of the Board? The letter follows:

Dear Brother:

People seem to think that this is the hardest winter they have had for years. A great deal of stock has been lost for want of feed.

I am mailing you a sale bill. This tells some of the story of what I am trying to do among the people with whom I work. Note the name of the auctioneer. This is my first attempt at auctioneering and I asked the Lord to help me make good. I tried to go through with the ordeal just as if I had been an old head at the business. After the sale was over a fellow came to me and said, "If you say you never done that kind of work before, you are a —— liar."

I make no charges for a service of this kind, but the six dollars I am sending with my report was handed to me for auctioneering the sale. I accepted it only on agreement that we give the church credit for it on missions.

I have sold hogs, carried eggs and butter in my car to town and sold them, made speeches at farm clubs, talked milking cows and feeding hogs, and worked up a cooperative hog shipping association for our people here on this field. Last fall we shipped the first two car-loads of fat hogs that have been sent by rail out of Ismay. Farmers have begun to milk more cows, feed more hogs and raise more chickens here since I came upon the field. Next fall we expect to ship quite a few car-loads of hogs.

The kind of work that I have been doing may not be sanctioned by all ministers, but I know of no better way to "become all things to all men that by all means I might save some." This is my first consideration. Men must be saved. Second, people must farm differently if they make a living in this country. Our work cannot be a success where the people are starving to death.

I have tried at all times to get across the idea that the Home Mission Society has me on the field for service and that that service may be rendered in other ways than just preaching in schoolhouses and club halls. Some of the people have begun to see this and are making use of such service as I can render.

In Answer to the Call of the Country Places

The reconstruction of church life in the open country will continue or the virility of American life in many urban as well as country communities increasingly will be impaired during the generations immediately ahead of us. Hon. Gifford Pinchot declared at the first conference held by the Commission on Church and Country Life: "The permanent strength of any civilization is best measured by the soundness of life on the land. It was the failure of agriculture far more than the decadence of the cities that sapped the power of

ancient Rome. The farmer feeds and clothes us all. From the country comes the strong new blood which renews the vigor of the towns. The tenacious spiritual ideals of the open country constitute our most resisting barrier against the growing laxity and luxury of our social organization. It is the country church rather than the city church which is in fact our best defense against the advance of the evils of our time." [1]

There is a growing company of young men and young women in America who are facing the rural problem without seeking an alibi for themselves. If the country life is not what it should be, they are determined to cease blaming their progenitors for the situation. They believe that the church under gracious and determined leadership may rank as the most attractive force in any community. On the other hand, by no false optimism are they blinding themselves to the actual difficulties connected with rural church work. If the country places are among the lost home fields, then will they be reclaimed when as definite life enlistments are made for the rural work in America as are made for the foreign work. The same type of Christian manhood and womanhood, the same devotion and the same courage are required for the one field as for the other.

[1] *The Church and Community Life.* Edited by Paul L. Vogt, p. 7.

Suggestions for Additional Study and Discussion

Mark 3: 31-35 [1]

1. Describe the rural community in which you live or the one with which you are the most familiar.

2. What outstanding contribution economically, socially, religiously, or educationally has this community made to society? [2]

3. In what way does or does not the local church meet community needs in the locality in question?

4. What saving agencies aside from the churches are maintained there?

(Those agencies other than Boards of Home Missions with programs of rural service on a national scale, represented in the National Council of Rural Social Service affiliated with the American Country Life Association are as follows: National Grange, American Farm Bureau Federation, National Board of Farm Organizations, Farmers' Educational and Cooperative Union, American Home Economics Society, American Red Cross, Boy Scouts of America, Girl Scouts of America, Federal Council of Churches, Young Men's Christian Association, Young Women's Christian Association, United States Department of Agriculture, States Relations Service; Office of Farm Management; United States Public Health Service, United States Bureau of Education, United States Department of Labor, Children's Bureau; National Organization for Public Health Nursing, National Child Labor Committee, Child Health Organization of America, Russell Sage Foundation, National Tuberculosis Association, National Educational Association, Rural Department; American Library Association, National University Extension Association, National Child Health Council, Playground and Recreation Association of America and Community Service, Inc.) [3]

[1] This and other similar scriptural references are drawn from Harrison S. Elliott's text-book for discussion groups, *How Jesus Met Life Questions*. For this reference, see Chapter XXII.

[2] Cowan, John F., *Big Jobs for Little Churches*.

[3] Vogt, Paul L., *Church Cooperation and Community Life*, p. 143.

5. In what way may the churches coöperate with these social agencies?

6. What type of social, religious or educational worker is most needed in the rural community you have in mind?

7. What relation has rural economics to the spiritual development of a country community?

8. Under what circumstances will a margin of surplus fail to prevent dissatisfactions among the people of the open country?

9. Why should Christian farmers make the best farmers?

10. Why is it a reasonable religious duty of social and religious workers to help the people of the open country build up their domestic and social institutions in a way commensurate with their incomes?

11. When there is a tendency on the part of the religious leaders of a given community to limit "spiritual" things to personal religious experiences, what should be the attitude of an aggressive rural pastor toward them when planning with the representatives of other saving agencies for the improvement of the schools, recreational needs of the community, library facilities, better roads, better farming, public health, etc.?

12. Having in mind that 49 per cent of the people of the United States live in the open country including towns of less than 2,500 population, why should not the knowledge of discouraging aspects of the rural church life problem and of the obstacles that hinder the advance of the spiritual kingdom in rural communities deter young men and women from dedicating their lives to rural religious and social work of some character?

13. What are some of the unparalleled compensations resulting from such a life work?

14. From what sources naturally may we look for rural-minded pastors, teachers, secretaries of Christian associations and welfare workers?

15. What policies and programs would you suggest for the church or other Christian agencies within the community under discussion? (Outline may be submitted in writing to the group leader following discussion period.)

In a discussion of rural church programs the group may find helpful the following data relating to the Larger Parish Plan as carried out at Collbran, Colorado:

Guided by a spirit of interdenominational comity, two churches of different denominations in Plateau Valley, Colorado, allocated to a church of a third denomination the work of developing and maintaining the Parish Center, each separate church pledging its determination to develop the religious life in its own territory in separate parts of the valley. The Montana Plan of interdenominational comity contemplates the allocation of specific denominational activity in neglected areas throughout an entire state. For information concerning this plan which is receiving wide-spread approval, address The Home Missions Council, 156 Fifth Avenue, New York City.

Miss Helen O. Belknap, after her study of the work at Collbran (*The Church on the Changing Frontier*, p. 113), says, "This Larger Parish Plan is the old circuit rider system brought up to date and given an all round significance through the use of modern means of transportation and an equipment suited to a religio-social program. The minister is no less a preacher and man of God because he is a community builder. His measure of 'success' is his ability to work out with his people a genuine program of rural and social service."

The plan is being worked out on a constructive basis. Miss Belknap reports, "There is now Methodist Episcopal work in the extreme eastern end of the valley, Baptist in the central part, and Congregational in the extreme west. Each church sticks to its own territory; each urges members of its own denomination to work with churches in other sections. But the larger parish equipment serves all in the extension program."

The activities centering at Collbran with its commodious community house are given in order by Rev. William D. Barnes of Collbran in *The American Missionary*.

1. From the business office a visitor may pass to the public library, the only one within one hundred miles. Twelve hundred volumes are here assembled, each book listed under the Dewey

Decimal System. 2. Assembly room suitable for men's groups, Boy Scouts, Camp Fire Girls, Christian Endeavor, socials, and the customary meetings of the church; may be transformed by folding doors into two study rooms for beginners and primary classes of the standardized church school. 3. A room equipped with auto-knitters, called the "Ladies' Room"; used on Sundays as a "Worship Nursery," where babies under three years of age may be left while mothers attend service in the adjoining church. 4. Game room in basement. ("So popular among the boys that the owner of one pool shack has gone out of business and the other is trying to sell out.") 5. A room for a Children's Hot Lunch. Soup and cocoa served at nominal cost to children who attend the consolidated school and bring their lunches. 6. The workers are the minister of the Collbran church, the "extension man" and his co-worker. In addition to the services of worship in the church building adjoining the community house, services are held at Plateau City and other outlying districts (exclusive of the services conducted by cooperating churches in other parts of the valley). 7. A revolving Daily Vacation Bible School with a session held each day by the director in one of the ten outlying schoolhouses in the area served by the Central Parish. 8. A children's church meeting every Sunday morning for songs, Scripture stories and a sermon. 9. Educational motion pictures for children in isolated communities by means of a portable projecting machine and storage batteries. 10. Broadcasting the morning service by radio to people meeting in schoolhouses in outlying districts. 11. Annual Every-Family Canvass. The attendance at the church school increased 150 per cent in four months, and thirty-seven members were added to the Collbran church within a year, including "the leading lawyer, banker, doctor, contractor, editor, merchant and rancher."

Supplemental Reading

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BRUNNER, EDMUND DES. (Editor). A series presenting the results of a church survey in the field of town and country conducted by the Committee on Social and Religious Surveys, New York. Published by George H. Doran Co., New York.

Pend Oreille County, Washington. 60 cents.

Salem County, New Jersey. 90 cents

Sedgwick County, Kansas. 90 cents.

Irrigation and Religion. Edmund and Mary V. Brunner. $2.50.

The Old and New Immigrant on the Land. C. Luther Fry. $2.50.

Rural Church Life in the Middle West. Benson Y. Landis. $2.50.

The Country Church in Colonial Counties. Marjorie Patten. $2.50.

The Church on the Changing Frontier. Helen O. Belknap. $2.50.

BUTTERFIELD, KENYON L., *The Country Church and the Rural Problem.* 1911. University of Chicago Press, Chicago, $1.00.

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II

THE NEW FRONTIER

Christ in the Tombs

THE vast, irreligious spaces of lower Manhattan began to invade the soul of him. His resolution to surrender was made one blustering Wednesday night after the midweek service which, for him, in his discontent, had been a pitiable reminder of a day long past. He would report to his Board that there existed no reason why denominational funds should be expended to maintain the big, handsome building as a place of worship in the downtown district. Had he not been told that his appointment was in the nature of an experiment? No one had expected him to accomplish the impossible. Yet month after month he had fought against immeasurable odds because he could not give up. He was a born fighter.

Out of the slush of the street he returned to her, his face acknowledging defeat. But the wife had read the signs earlier that day and had taken extra pains with the dainty lunch that awaited him near the blazing fireplace. A woman always knows how to fight.

The telephone bell interrupted her bright chatter. An Italian girl desired to speak to the pastor, and the latter listened to a familiar story. The girl's father had been sent to the Tombs because of his failure to obey a court order concerning the truancy of his son.

Would the minister help? Yes, in the morning. But to stay in jail all night! The girl's voice broke as she pleaded for immediate assistance, which was promised.

The city missionary left the cozy room to obtain the temporary release of a shiftless Italian, and on his way to the Tombs he experienced a revulsion against his voluntary task. What slightest benefit to anyone could come out of that night's work? A half-imbecile girl, thrusting upon him her domestic woe, had called him out into the slush. A paltry five dollars was needed to satisfy the law that night! He knew the girl—she had somewhat of a name in the tenements—and he knew her father. They represented a class that was forever getting into trouble. Why this service from him at such an hour? Conscious of his own helplessness in the face of the city's need, he grew bitterly despondent. At the entrance of the subway he paused, his soul in utter revolt. He was demanding an answer to an insistent question—an answer that might serve to prevent him from calling himself a fool.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

The familiar words which came to his lips had become vibrant with new life and meaning.

"Christ in the Tombs! He is waiting there for me!"

His task became a privilege. On his way to meet a King, he forgot that his shoes were water-soaked. The irresponsible Italian behind prison bars was a child of God—a brother.

A Church of the Tenements

In the crippling congestion of the downtown section of New York City, a Californian has been at work eight years. At one time, early in his Metropolitan ministry, the battle had so absorbed his energies that he was obliged to leave his parish. For a few weeks he lay very close to death, but finally won in the up-hill struggle, one prayer being uppermost, that he might have the strength to go back, if only to die in the tenements he had grown to love.

In a neighborhood of extreme density of population, the tenements swarming with people who were strangers to the "my neighbor" meaning of community spirit as we know it in varying degrees in American life, he has continued the work to which he was appointed. No sudden miracle has transformed the district. A new earth and a new heaven have not been created for him except within the realm of his own soul-life. The same dingy, over-crowded tenements tower above him as he walks the streets of his parish, yet the atmosphere, so unfavorable to culture, good citizenship, and character in which live the people whom he desires to serve, no longer stifles him. The crushing sensation of isolation has passed. Those whom he serves he considers the chosen ones of Christ. The source of his joy is derived from a consciousness of comradeship with Him. Such joy laughs at barriers. Disappointments, failures, misunderstandings, betrayals—the whole category of events and omissions that

conspire to drive an apostle of good-will to the black wilderness of despair, has failed to break his heart. He has set out upon a great adventure. Impressed with the courageous and generous living of great numbers of men and women and boys and girls herded in blocks where conditions are most adverse to the development of desirable human character, his thought for his tenement neighbors has not been warped by visions of packed auditoriums or increased membership enrolments. He has found his freedom in the belief that the life of the Church depends upon the measure of its helpful service for the community without respect to group or individual affiliations, social or religious. In losing itself, the Church is to be assured of life. The strength of this faith is thrown into his plea in behalf of the children of the tenements:

"The tenement robs the boys and girls of many of the finer qualities of life. But the tenement is not entirely a thief, for it gives back to them in enlarged measure many other qualities that are splendid; the quality of team play, of sacrifice, of ability to endure hardship, of contentment in the face of poverty and of happiness in the face of suffering. Without Christian idealism, however, there is grave danger that these qualities may all be used for sinister purposes. It is the duty of the Church of Christ to put back into the lives of the children the idealism the tenement steals away. Those who have watched the processes of adjustment that take place when idealism is coupled with the virtues that the tenements inculcate are enthusi-

astic in their testimony that the combination produces wonderful character results. What a crime against Heaven and against Humanity that we allow the tenement to wring all of the finer virtues out of the lives of its children without making a vital attempt to replace them."

Has a knowledge of actual human conditions in all lands dented the courage of the unseeing? If the pessimist is one who knows, is not an optimist one who knows and sees? With knowledge and vision, an inspiring number of missionaries carry on hopefully amid unspeakably sordid surroundings on foreign or native soil. They are among those who preserve the strength of the Church. They help to keep it tuned to the fighting pitch in the face of world conditions that tend to make many hearts fail.

Able and consecrated helpers came in answer to the appeals of the Californian in behalf of the city. The large church building gradually ceased to hold its terrors for him because of its unused spaces. Even the organ loft up near the roof has been so arranged as to floor space and furnishings that it can be quickly converted into a club room for employed young women and for co-eds in the near-by commercial schools.

From upper Fifth Avenue and the tenements below Fourteenth Street have come volunteers to share a common Christian privilege and rejoice in the opportunity to rescue the fallen, to heal the sick, to play with neglected children, to counsel sympathetically with the erring, to instruct the youth, to lead young

men and women into His way and to influence acquaintances to enter a serviceable ministry in His name.

Students have come to this downtown church from Columbia University, New York University, and other schools of higher education to ask for opportunities to put into practice the principles of altruism discussed in class-rooms. And these young people have discovered that their contacts with the boys and girls of the slums have been more than experiments in social service. Men and women of culture, members of uptown churches, have had their own lives enriched as they have mingled with groups of boys and girls of foreign-speaking parentage, and the latter, in turn, have gained from these social experiences incentives that have helped them toward worthy American citizenship. Experience in this sort of work yields proof that friendships formed with the unprivileged youth of the city constitute a challenge to the best that any worker, paid or volunteer, has to give.

Our Californian considers himself a stretcher bearer on a burned-over battle-field. While this may be true from a certain point of view, a survey of the weekly program of activities carried on by the staff of workers in this Christian center reveals features which classify as constructive as well as palliative. And not infrequently the Californian goes out upon the "firing line," which in his judgment may be a wealthy church society on upper Fifth Avenue, an editors' convention in Ohio, or a bankers' convention in Virginia. Upon these occasions he speaks plainly and fearlessly of con-

ditions in the tenement district where his church is located. We can give only a fragment of his story:

"English language staggers and fails when an attempt is made to describe the housing conditions that exist in the Italian tenement section in the lower west side of New York City. They are terrible beyond description. Dirty, dreary, sodden, unhealthful, neglected, they constitute a menace to America more powerful in their depressing influence than all the 'red' propaganda of the wildest and most revolutionary anarchist.

"Crowded into these indecent and un-American—yea, these uncivilized—environments—these people do not know what life really means. In summer they swelter and droop under the fierce heat, and in winter they sicken and die in the cold and damp and terror of it all. We would not keep cattle in such terrible surroundings, for we could not afford to have cattle die—they are worth money. But babies—babies are the cheapest things we have. Lots of them are born; to lose many of them does not seem to be a matter of serious concern to America—and to many American Christians.

"In the terrible, indecent squalor which is produced in these vile smelling, dirty, ratty tenements, the infant mortality is 108 for every 1,000; while that for the city at large is 98 for every 1,000. This means that we lose by death ten more babies per thousand than in the city at large. In our district, where probably 5,000 babies were born last year, we lost fifty babies by death,

principally on account of the carelessness of the housing and environment situation. Suppose one of these babies were yours?

"But the evil results of such home conditions are not all classified when the death-rate is explained. What about the children who live? What is the effect of bad housing upon them? This is a question the answer to which blanches our cheeks when we think of what it means. This terrible housing situation saps their energy and steals their happiness. Rickets and tuberculosis stalk through the stinking halls, and in the congested rooms, stealing the color from the cheek and putting a stoop in the back, dragging the resiliency from the spirit, and carrying away all of the joy of childish healthfulness and happiness. Old before their time, these youths of the tenements face the handicap of poor physical equipment added to their other deprivations, which makes their struggle toward American citizenship a difficult and in many cases an impossible task.

"It is not to be wondered at that where people live in such confusion and congestion a high rate of morbidity is found among the youths and among the adults.

"Some day America will wake up, some day America will give justice and clean homes to these folks. Some day America will right these terrible wrongs, and tear down these festering, hellish places of sickness and suffering. Some day America will make the word 'home' connote the same thing to these people that it does to

us, or else some day America will pay for her neglect with the heavy coin of struggle.

"Somewhere Kipling says, 'The sins we do by two and two, we pay for one by one.' The sins that America commits by permitting so many potential citizens to die before their time and by dwarfing the bodies and souls of those who live, because of the housing horror which it thrusts upon them, must be paid for by repentance and rectification.

"Our workers have not blinded their eyes to the tragic homes of their people. We shall never cease to have our hearts torn by the pathos of life that surrounds us, and, God willing, we shall never cease to raise our voice of protest against the inhumanity of those who fatten themselves with the gains derived from these terrible warrens of the poor. Constantly we pray, 'How long, O Lord, how long!' But in the meantime, we seek to render such helpfulness as we may, and we find our opportunities for service very large because the needs are so overwhelming."

Christ's Healing Ministry in a Health Desert

The following stories are typical of many that could be told concerning the work of devoted, aggressive men and women, who are endeavoring to interpret the spirit and ideals of Christian America for people of every race and color caught in the back-wash of our overflowing cities.

In a certain tenement home a visiting nurse had been

making calls for two months. She came from the health clinic in the basement of the Church of the Tenements and had brought relief to the family in a variety of ways. During this time she made the acquaintance of seven children. She was greatly surprised, therefore, when the mother brought out to her one day, another child, the eighth, and the youngest. The mother, whose confidence had been won by the disinterested and helpful ministry of the nurse, confessed that she had kept her baby concealed whenever strangers called as she had been afraid that it might be taken from her on account of its condition. Ignorant and suspicious, she had been the victim of a social isolation as complete as if she had been a castaway upon a barren island. She had looked out from her restricted life upon a community seemingly so inhospitable and alien that she had feared to entrust to it her afflicted child. It was a situation that might have continued indefinitely had not one called who looked upon her work not as a job, but as a privilege. Her youthful heart spoke a language understood by this mother of alien birth and speech.

Deformed Mario was loved by his parents with a passion blind to every consideration except that of possession. He was terribly emaciated when the nurse discovered him. At three and one-half years of age he weighed sixteen pounds when he should have weighed thirty-two. He could not express his wants in speech. His neck muscles were so weak that his head lay upon his shoulders, his legs so bowed and his ankles so de-

formed that he could not walk except as he waddled upon his ankle bones.

The head doctor of the health clinic believed there was a chance for Mario although he had developed extreme rickets through faulty hygiene, poor food, and lack of sunshine. He was placed in the Hahnemann Hospital, where his legs were straightened, a proper diet prescribed, with generous allotments of fresh air and sunshine. At the end of three months he returned to his tenement home, his legs in braces. The visiting nurse from the clinic again took up the case. Mario's sister was enroled in one of the classes in nutrition, and she is now able to prepare proper meals for the boy.

The head doctor spoke to the Californian the other day concerning Mario; there was a ring of triumph in her voice. "Mario is now within seven per cent of normal. His legs are straight, and he walks and runs and plays like other children. We will put him in the kindergarten at six years of age, normal, with his chance for life before him."

Just a word about the head doctor and the scope of the work in this health clinic. After completing a thorough medical training, this Christian woman had come to the Church of the Tenements desiring an interview with the Californian. Quickly the two came to the conclusion that there was a way in which they could cooperate. They agreed that Christ's healing ministry should be given a place in this district where forty thousand people were afforded scant provision for

the care of the sick. The institutional work carried on in the basement of the church was modified to make possible the setting aside of two rooms for a health clinic.

In a neighborhood famous as a health desert, the clinic under the direction of the physician who had volunteered her services without salary flourished amazingly from the first month of its operation. Although a child of the Church of the Tenements, the clinic now has its independent board of managers and continues a service that is conditioned neither upon creed nor color. It is always able to enlist the cooperation of the staff of the Church of the Tenements and other Christian workers.

During the first eleven months, in the two rooms partitioned off in the basement, 7,057 treatments were given. The services of six physicians were secured for the seven clinics, Children's, Women's, Men's, Eye, Ear, Nose and Throat, Dental, Oral Hygiene, and Malnutrition, the three last named with quarters in a near-by neighborhood house, an institution which also had its birth in the Church of the Tenements.

In the district there were six thousand children between the ages of one and five without medical supervision or attention to defects, where the infant mortality was greater than in any other part of the city. Long before larger quarters could be secured for the clinic, the two basement rooms were outgrown. One visit to the clinic while it was still in the church will be remembered always by the Californian. A troop of

amateur dramatists held forth in the social room, the members of an Italian boys' club were playing basketball in the gymnasium, and there was the usual large number of mothers and children awaiting medical attention. Not infrequently the basket ball, with thundering impact, hit the thin partition that separated the clinic from the gymnasium, a part of whose playing space it had usurped. Little children who had been brought for treatment escaped from their mothers and ran dangerously near the zone of athletic hostilities. Altogether, the place was a trifle too busy. The doctor was supremely happy.

"I'll certainly be glad to say good-by to you," the pastor told her.

There was real foundation for the Californian's satisfaction inasmuch as a large building near the church was nearly ready for occupancy. A few days afterward the enlarged clinic was opened. The staff has been increased to ten nurses, four dietitians, three social workers, four part-time dentists, and three full-time oral hygienists. A paid executive secretary supervises the work which is coordinated with the general health program of the city through affiliation with the Association for Improving the Condition of the Poor.

The Church That Was Not Sold

Near Manhattan Bridge may be found today a church edifice of substantial construction occupying land allotted from the original Rutgers estate and lacking but

a few years of being the most ancient house of worship on Manhattan Island. Some of the most distinguished men of the American pulpit served there as pastors. Its congregation was made up of members of families of the substantial Knickerbocker type. The names of leading merchants, financiers, professors, lecturers, teachers, and philanthropists were upon its books. But at the completion of half a century of usefulness the church was without a congregation. The constituent members gradually had removed from a changing and unfriendly environment and, scattering, became determining forces in Kingdom-building enterprises in uptown and suburban communities.

The church was deeded to a man of large means and consecrated initiative who saw the need of a special kind of religious work for the seamen who had no suitable place in which to spend their time during the long stops between the sailing of vessels. He permitted the Seamen's Church to occupy the premises rent free and later sold the property to the administrative body of which the new organization was a constituent member, at a price considerably less than what it was worth. The deed gave the worshiping body the right of occupancy until "it shall be decided to be no longer expedient to continue or sustain religious services or missionary work in that church or locality."

The work in the historic building was carried forward with varying degrees of success by a "flock of God, poor in this world's goods, but rich in faith, to whom the environment, even when changing from bad

DIET KITCHEN IN HOSPITAL MAINTAINED IN CONNECTION WITH A MISSION SCHOOL FOR NEGROES IN THE SOUTH.

© *Jessie Tarbox Beals*

A DAY NURSERY IN A CITY CHURCH WHERE BABIES ARE CARED FOR DURING THE MOTHERS' WORKING HOURS.

to worse, was a challenge to faith and valiant service." [1]

The neighborhood continued to change, and the uptown movement of the churches kept on until there remained in that section of the city but four Protestant churches for 60,000 people, including the "Seamen's Church." Suddenly it was decided by the ecclesiastical ruling body that it was no longer "expedient" to sustain the work at the "Kirk on Rutgers Farm." It had no minister and but few influential friends. Uptown churches were in need of the money which would accrue from the sale of the old landmark. A valiant superintendent of a city mission society, a constant friend of the church, gave heartening instructions to the city missionaries at the church "to stay until the doors were shut." Associated with the missionaries was a group of young people who had grown to love the massive walls of the old "Kirk." For them it typified the best things which life had to give. They raised the blue church flag and declared that no one would ever take it down.

The flag was never lowered. It flapped itself into shreds; it gradually disappeared; but it was never lowered. In spirit that same bit of blue bunting waves above the church today. For the church was never a more vital force in the community than it has been during the past twenty-five years. When the "Kirk on Rutgers Farm" was about to perish, a young man of faith and courage who may be ranked as one of the

[1] George Alexander in Introduction, *The Kirk on Rutgers Farm*, by Frederick Brückbauer.

pioneers in the city work as it is known at its best, threw himself into the breach. Denison conceived that he had a definite call to contribute the best years of his life to help make the bewildering district about the church a real part of Christian America. He came down to the lower end of Manhattan at the beginning of what proved to be an eventful summer to join that amazing group of Christian young men and women and to declare by actual service rendered that there was a place for a self-sustaining church on Henry Street.

Who would support the church? Why force the existence of this particular church upon the consciousness of a people who seemed to be utterly indifferent to all efforts to make known the fact that the old structure on the corner stood for something of which they had need? There are other questions of this character which might have been uppermost in the minds of those who favored the disposal of the property. Denison dismissed them all by leading the young people in an assault upon the forces that were destroying lives and homes and character. "How best may we capitalize the glorious history of our Church for Christ and for wretched, suffering human beings in our end of town?" There was hope in a challenge like that. It carried the young minister and his gospel workers through the scorching fires of an aggressive opposition that began the night he led his forces to East Broadway to engage in a street meeting. Two thousand people assembled at the sound of the organ and singing. The young people talked in turn, and every time

the name of Christ was uttered the multitude howled. When the demonstration failed to discourage the young people—the majority of them were the children of Jewish parents—over-ripe fruit and stones, as well as bad language, were used as missiles. One night a girl singer was hit in the face by a stone. Denison vigorously remonstrated against the use of such cowardly measures by anyone who could hide himself in a crowd. He told of his purpose in coming to them and mentioned his association with a prominent city pastor who was at that time waging a bitter fight against a corrupt political machine in control of the city government. A policeman walked out of the crowd and asked for a hymn book. Denison did not question the officer's motives but gladly made him a member of his open-air chorus. Order was restored for the time being.

"Now we understand what Christ went through," said a young volunteer worker. She knew in part before winter came.

To whom could the "Kirk on Rutgers Farm" look for support? As the summer wore itself away the question somehow lost its pertinence. As Mr. Brückbauer has well said, "It was no longer a self-evident proposition that a church not able to support itself must go." The church thrust itself above its own apparent helplessness and, before many weeks had passed, became the mother of a mission, a mission open every night in the week. Denison's visits to the industrial plants in his neighborhood enabled him to preach "ob-

ject sermons" which carried the message of the gospel to working men in their own vernacular. He could hold the attention of fathers and mothers as well as boys and girls. A peddler's cart bearing a sign and pushed by a man who rang a bell advertised the Sunday night meetings. Services were held in the lodging houses and tenements. A stereopticon was used in the church services. And through the week the church visitors made the rounds of the tenements, following up the families whose addresses were obtained during friendly greetings at the church. The gospel was carried into the community by systematic home visitation carried on from the start. The workers gained a knowledge of the sort of folks who lived in the spacious old houses in Cherry Street, with the colonial doorways and mahogany interior fittings, which had once been the homes of well-to-do families—houses which had degenerated into some of the cheapest, most ill-kept lodging houses in the city and in many cases the hiding places of drifters of a vicious type. The congested tenements were visited where a kindly persistence in the face of rebuffs transformed the curses of yesterday into today's eager greetings of friendship. One gracious worker of that day became nationally known through Denison's stories gathered in a volume which, in many of its features, comprises a record that has few parallels in home mission literature.[1]

Early in his ministry Denison saw the value of organizing his church for civic welfare. He had trained

[1] Denison, John Hopkins, *Beside the Bowery.*

under a minister who had not been deaf to the city's cries for Christian aid. He cooperated whole-heartedly with organized charity. He became familiar with the proceedings of the juvenile court. He spared no time and energy, nor did he hesitate to draw upon his resources in personnel and personality to help make effective the parole system of saving first offenders. His sympathy for the victims of despair who inhabited the crowded tenements was genuine. Without regard to race or church affiliations, he was their friend. Whether engaged in the merry pastime of playing some street game with a group of neglected children or breaking up a drunken brawl, he was known as the minister whose heart was in the right place. He did not spurn contact with the vile, unreasoning, and debauched denizens of the underworld if thereby he could help some desperate soul out of the mire. More than once he fought through an entire night to aid in a battle against strong drink, neglecting neither prayer nor a doctor's prescription at necessity's demands. At any time day or night he could with impunity enter the impossible dwellings or pass along the streets where swarmed the most vicious elements. His clericals were the insignia of his good intentions.

Denison could turn an unpleasant encounter into an opportunity. One day in Hamilton Street a group of hoodlums hurled insulting remarks at him when he spoke to them. His rejoinder was a body blow. He asked the neglected youngsters how they would like to have a place where they could play without being

molested by policemen and which would be open every day the year around. Boy! Would they like it? Not long afterward a neighborhood house was dedicated on that street.

Near the "Kirk on Rutgers Farm," a building was secured to be used as a church house. Firm was the belief that an essential part of the missionary enterprise is the application of the gospel to social conditions. This church activity housed in its more recent quarters is a living force in the community today, its influence ever widening. Its founders were willing to back a Christian ideal expressed by Denison in this way: "It is not an institution—it is not even a settlement; it is simply a house where people live. The time is gone by for men and women to come down as outsiders and pry into the homes of poverty and sin and then return to their own life far away. One must live in a community, one must be a neighbor."

Young people from many sections of the city joined Denison as volunteer workers; a group of young men lived in the church tower and were associated with Denison in his entire city program. Some of these young people have achieved national recognition in their respective professions and in various kinds of Christian work. Numerous clubs were organized for adults and for boys and girls, and the visiting staff followed up the club work. The home never was lost sight of.

"When our city churches give home visitation its proper place in their programs and enlist enough ca-

pable paid and volunteer workers to cover the territory, the cities will be captured for Christ. Overlapping should cease; the ground should be thoroughly covered. By home visitation I do not mean a survey or a perfunctory house-to-house canvass. Some Christian person representing the churches should be in continuous personal touch with every family and house of the city."

The "Kirk on Rutgers Farm" is no longer slated for the auction block. The problems confronting the workers to be found there are as difficult as in former years. But you may find them digging away at them with the Panama Canal workers' reputed willingness to "specialize in the impossible." The personnel of that band of city workers comprises an American pastor, an Italian pastor, an assistant, the church secretary, director of religious education, boys' worker, girls' worker, two kindergartners employed by the New York City Kindergarten Association, volunteer club workers, visiting missionaries, and several students who have chosen certain phases of active Christian work in the needy district to supplement their classroom training.

His Apprenticeship to a Race

Two young men, one an American, the other a Bohemian, met at the English Club in Prague. One was under appointment by the Board of Home Missions of his church, and the other was a student in the University of Prague and an atheist.

The two had many interests in common. The American, in order to prepare himself for the highest usefulness as a home missionary, desired to learn the Bohemian language; the other desired to perfect his English. Because of the latter's partial knowledge of the English language the two were able to carry on a desultory conversation. It was arranged that the atheist should become the teacher of the missionary under appointment.

Months followed during which teacher and pupil spent much time upon the streets, in parks, and in the libraries, museums, and art galleries of Prague. They discussed Bohemian and American history, mutually gaining thereby. They visited shops which displayed for sale the embroidery, laces, and wooden toys which had been made in homes under the encouragement of societies organized to promote native arts and crafts.

In this way Kenneth D. Miller began a study of the old world background of a people he had elected to serve. In time he came to know Thomas G. Masaryk, professor of sociology in the University of Prague, and Mrs. Masaryk and their two daughters. The year was 1913, and the stirring events of the World War and the formation of the Republic of Czechoslovakia were ahead of the Masaryk makers of history. Many adventures in friendship marked these days of Miller's apprenticeship to a racial group whose traditions include the names of Jan Hus, Komensky (Comenius) and Havlicek.

After six months of intensive study in Prague, Miller acquired sufficient knowledge of the Bohemian language to make his wants known. He then went out to a small village to absorb its atmosphere. The young atheist, while he served as teacher, also had been an eager pupil, and in time the Christian ideals which the American home missionary had commended as worth striving for became warp and woof of his soul-life. He is now an active Christian and a member of a Bohemian Brethren church in Prague.

In the village referred to above no one could converse in the English language with Miller and consequently his progress in the acquisition of the Bohemian language became rapid. As he found opportunity for friendly contacts in the homes of the people, he became acquainted with peasant life. The local Protestant minister aided him in this. He added to his store of knowledge of the native arts, music and folk dances. The welcome he received everywhere was inconceivably hearty and genuine. The people were glad that he had come to them. When he left at the end of two months to begin an itinerancy of four months throughout other sections of Bohemia, their regret at his departure was keen. He had been a real neighbor among them. In the districts from which had gone large quotas of emigrants to America, Miller continued during four months a close study of the life and customs of the Czechs, making note of their architecture, the interior and exterior decorations of their homes, the distinctive dress of different localities, their standards of work

and life, their schooling facilities, their recreations and social and economic conditions. He spent little of his time sightseeing, as such. He was about his Father's business. It will be remembered that the statement has been made that he was under appointment as a home missionary.

Have we an Americanism once for all delivered to the patriots? Or has America the genius and the strength to appreciate and appropriate the physical, intellectual, and spiritual wealth represented by the many groups of New Americans that have come within its borders? In addition to the primary purpose of promoting the religion of Christ among all people, what, in a Christian Americanization program, is of more vital import than the teaching of the English language or the exposition of the Declaration of Independence or the Constitution of the United States?

Miller was honest in his quest for answers to these questions and spent a year with the Czechs (in 1913 a subject people in Austria-Hungary) in order to arrive at a deeply sympathetic and broadly Christian point of view respecting the heritage and potentialities of this people. With a knowledge of their Old World background, he returned to America to begin his life work among them on the upper East Side of New York City. It was no uncertain notion which he had concerning his call to this particular home mission field. He saw the need. And where could he find a people more responsive to or more deserving of a faithful ministry?

After several years among them he describes them

as "intelligent, progressive, and fairly prosperous and among the best of all the foreigners in our country. But one thing is lacking to make them the peers of any foreign people in this country; namely, the embodiment in their individual and community life of the joyous idealism and consecrated spirituality of the gospel of Christ." [1]

Here, then, was his job, and he considered it big enough to command all of the courage, skill, and devotion of which he was capable. He felt that his church was back of him. That his church was ready to answer a great need with a statesmanlike program was an inspiration to him. The Czechoslovaks, in that section of Manhattan, had a self-supporting church whose history was a commendable one. It had been served by one pastor since its formation, a man who had won a sure place for himself in the esteem and affection of a large congregation. By itself, however, the church was not able to take advantage of an unparalleled opportunity to serve the community in the special way which the Jan Hus Neighborhood House has made possible through home mission agencies. It was to assume the duties as director of this church house that Miller accepted a commission to serve as a home missionary in New York City after one year's residence in Bohemia.

He required no introduction to the people of the neighborhood. The fact that he had taken the pains to learn their language, even going so far as to spend an entire year in Europe to accomplish this end, was,

[1] *The City and the Church.* New York Presbytery, p. 65.

in itself, an introduction. They are a people who would have been won to him even if he could have spoken their language but falteringly.

In cooperation with the Czechoslovakian pastor, Miller and the young men and women assistants in the various departments of the work are laboring to preserve what is best in the arts, music, and historic religious ideals and traditions of the Czechoslovaks. "The end sought is no provincial, narrow sectarianism," declares Miller.[1] "Neither are we insistent that America contains the last word upon religious truth, any more than we are confident that our political, economic, and social structure is not susceptible of improvement. We know that we have much to learn from these newcomers to our shores. And we are zealous that they retain that which is best in their national culture, particularly their traditional religious ideals, and unite them with the best that America has to give to them. But we are convinced that the best in our American life is so inseparably bound up with religious ideals upon which the nation was founded and which constitute our most precious national possession, that no newcomer can wholly share in our American life without an appreciation of those ideals and a sharing of them. We are all seeking a way of life, and we are convinced that in Christianity, particularly as interpreted by the founders of our republic and their spiritual heirs, we have the 'Way of Life' for all of us, old settlers and newcomers, as individuals, and for America as a na-

[1] Miller, Kenneth D., *Czecho-Slovaks in America*, p. 147.

tion. Briefly stated, we would have these Czechoslovaks join us in the adventure of seeking to follow the Way which Jesus followed, and from the same motives that dominated Him, to the end that our country may become in very fact a Christian country. Any means that assist us in achieving this end are therefore to be employed."

A Modern Exodus[1]

While many foreign-speaking colonies are being built up, others are disintegrating as the people composing them leave the United States for their native countries. According to press reports, the greatest exodus of foreign labor known in South Jersey industrial districts took place when eight hundred aliens, mostly Roumanians, left the Roebling wire mills and Florence iron works for their old homes in Europe. It was asserted that most of them had saved enough in the five or six years they had been in this country to keep themselves and their families without further work in their homeland.

At once a score of questions arise. These eight hundred workmen may be viewed simply as so many treasure-seekers who have returned to their native land with fortunes of varying amounts in terms of dollars and cents. (It is reported that their individual for-

[1] The discussion under this and the two following headings is the outgrowth of conversations with Dr. Charles L. White during visits to the congested districts of Manhattan and Brooklyn Boroughs.

tunes ranged from $2,000 to $6,000.) But to others this exodus may suggest things of national interest.

Here are eight hundred graduates from the University of America. What treasures other than gold did these sojourners take back with them? Having reached their native land, what shall be their unanimous verdict concerning this great school? Are they better men now than when they entered our country? No one can deny that they are missionaries of one sort or another. Some will proclaim the gospel of Christ as they may have received it in America; some the gospel of greed and hate as it may have been taught them here. How many became Christians since they came to America? How many of them will long to come back to America, bringing others with them?

Graduates Who Go Everywhere

In this vast university are students from every corner of the globe, and many of them, having taken its undergraduate and graduate courses, have returned to the distant lands from which they came. And because many of them do leave never to return, are we to consider their schooling here a vain undertaking?

The question may arise as to the propriety of spending home mission funds in behalf of aliens who never give up hope of returning to their native land. But is it not a great thing for a university to send out its graduates? To refer once more to the Roumanians: Christian work among them in America had been car-

ried on under the Board of Home Missions of one denomination until the membership of the churches of this particular faith and order numbered twelve hundred at the close of the war. As soon as the way to Europe was opened, fully six hundred members of these Roumanian churches returned to their native country where they soon became a positive force in the development of Christian work through the organization of churches, Sunday schools, and young people's societies in communities where none of these organizations had existed before and in the strengthening of the Christian agencies already formed.

Have we been worthy tutors, guiding newcomers in the selection of the best courses this great university has to offer? Have we assisted them in choosing their comrades and societies? For we are all members of this school, and our contributions are either positive or negative, making for progress or retrogression.

Democratic Ideals of Service

This university is none other than the great American society of fellow citizens, each trying to help the other to a little knowledge, a little sense of comradeship, a little comfort. A concrete example of such a society of fellow citizens was the A.E.F. University in France—a group unique and unparalleled as to spirit and personnel. The Student Register of this university was a virtual League of Nations; the names on this roster represented almost every country under the sun,

yet all attending this school were United States soldier-boy students wearing Uncle Sam's uniform.

With inadequate classrooms, inadequate laboratories, and inadequate text-books, this was a successful school and accomplished the purposes for which it was organized. The teaching of the A.E.F. University in France was done by fellow citizens—officers and men who were simply comrades in arms.

In addressing the A.E.F. University, Professor John Erskine, chairman of the Army Education Commission, gave an adequate exposition of a principle that might well dominate every religious program for aliens. He said:

"We think of teaching too exclusively as a special profession. . . . We content ourselves that the public schools or the paid teacher at the university can attend to education for us; we need not worry about it.

"There once were men and women, in days long gone by, who thought the ordinary charity of life should be the affair of specialists—of the monk, the priest, the hermit. We now understand better the obligation upon us all to provide clothing and shelter for our fellows in need. The most selfish man now loses a little sleep, even in a comfortable bed, if he knows a beggar is couched on the cold pavement in front of his house. But this is the only kind of charity we are as yet deeply interested in, and this is but physical charity. We are not yet quick to share the intellectual bread and drink and warmth which may have come to us by good fortune. The beggar and the starving man trouble us; we

are even worried over the poor who do not realize how poor they are; we would teach them to take their part in society. But we are not greatly troubled by ignorance in a man, though his ignorance may bring himself and his family to many kinds of disaster, though his ignorance may poison us with disease, or with what is as dangerous, with prejudice and the beginnings of hate. We are little disturbed when such a man is conscious of his ignorance and would be glad to learn; still less does it cost us worry if he is quite content not to know.

"If in this university we can adopt an unselfish attitude toward those fellow citizens who wish to be taught the knowledge in which we are richer than they, perhaps we may take home with us a new ideal of intellectual service."

We are being reminded repeatedly by our educators as well as by our statesmen that the winning of the war did not end the struggle for a safe and enlightened democracy in America. We have simply passed through the first stages of that struggle. The strife is bound to continue, and whether it is carried on with bloodshed or takes less terrifying forms will depend upon the readiness and adequacy with which we attack our home problems.

Little Adventures in Wayside Democracy

Eight years ago Victor Scalise came to this country from Italy. He knew not a word of English and noth-

ing of our laws and customs. Between him and Americans there seemed to exist a barrier which he was unable to break down. After eighteen months he could detect little change in his relationship with Americans and American institutions. He worked hard and a large percentage of his earnings went to his loved ones in Italy. He lost all interest in becoming a citizen of the United States. Least of all was he interested in the Christian religion.

One day a minister of the gospel came to Victor in a little tailor shop and offered to teach him English. For four years he studied the language Americans use. Through the medium of this language he learned what it means to be an American; he learned what it means to be a follower of the Saviour. He became a member of a local church and accepted the responsibilities attending this relationship with more than the average loyalty. He taught a class of boys in the Bible school, and before he went into the American army, from which he received an honorable discharge after nine months' service, he was president of the brotherhood and of the Christian Endeavor Society. His personal contacts resulted in bringing into the church his brother and three other young Italians. He has begun to study for the ministry and in a few years his messages will be heard in American churches or in churches in his native land.

A vital factor in any solution of the immigration problem is the education of the foreign-born mothers of large families. A considerable proportion of chil-

dren brought before juvenile courts are the children of law-abiding foreign-born parents. These youngsters are proud of being themselves American, but in many cases reject the influence and authority of foreign-born parents who do not speak the language of America. One step in the advancement of the solitary women in foreign-speaking homes is the Neighbors League method which provides educational advantages for these women. Many of them have lived in this country for years and could not speak English until home teaching was instituted for them. Their husbands learn the language from contacts outside the house. Their children learn it at schools maintained at public expense. In the family life "Mother" immediately acquires a new position of influence when it is known that an "American lady," quite the equal of "teacher," is her friend, teacher and adviser.

Fifteen hundred "Volunteer Service Cards" are on file in the office of a Christian Americanization secretary in Chicago. They represent desire on the part of as many American women to be of service to their neighbors who have come from other lands. They have formed friendly contacts with foreign-speaking families. They conduct classes in English. They do more. Close to their own thresholds or just around the corner they find opportunities to exercise those graces of personality which are the tokens of real friendship. In countless communities where there are foreign populations and where no supervised missionary work of any kind is being done, may be found vol-

unteers who have undertaken to reach foreign-speaking people through Christian friendliness. This spontaneous service is encouraged by local churches, Home Mission Boards, the Y.M.C.A., the Y.W.C.A., the Neighbors League of America, the Salvation Army, and other saving agencies as one of the best means of making *Christian America* a reality rather than a pretty union of two words that means nothing to untold numbers of foreigners. In a number of places on record young women are conducting sewing classes or clubs for groups of foreign-speaking girls. A group of American young women volunteers in this enlarging Christian service go into the Stockyards District of Chicago regularly to conduct classes. What their visits mean to the foreign-speaking girls with whom they have made contacts may be imagined when it is recalled that American women are seldom found there. What tremendous opportunities in this and similar foreign-speaking districts!

Thirty young men from nearly as many states made their residence in New York City during the summer of 1922 upon the invitation of the International Young Men's Christian Association for the purpose of engaging in volunteer social-religious work in the tenement districts. They were furnished rooms and meals by the different settlements, neighborhood houses, and churches where their several activities centered. Twice each week they met in one of the church houses to discuss the best methods of reaching the unprivileged classes in the great city. Once each week, as a group,

they made a carefully planned tour of inspection that was intended to add to their knowledge of living conditions in the congested areas, the reception of immigrants at Ellis Island, the working conditions in great industrial plants, the purpose and scope of private and civic welfare agencies and other institutions and activities related to the religious, social, economic, and political life of the city and nation. At their semi-weekly forums they discussed personal and social problems encountered morning, afternoon, and evening at the centers where they devoted the greater part of their time.

Literally this was a life service club in action, a school in which knowledge was gained at many points along the royal highway of Christian work. An experiment in Christian education, it was the project method raised to the dignity of actual accomplishment. One member of this group, a boy from Texas, had spent his summer vacation the year before as a shovel-man in a construction gang on the streets of Denver, under the inspiration of a "Y" leader, in order to gain a sympathetic understanding of the working conditions and atheistic bias of a certain class of laborers. Last summer he was found directing the play life of a cosmopolitan group of boys in a congested district on the Lower East Side, Manhattan. His fine enthusiasm and courageous outlook upon the problems that are crowding in bewildering fashion upon his conscience as an American citizen, were refreshing to know. He is one of a growing band of young people who have the faith

that if they answer Christ's summons to venture with him, they will find the proper fields in which to exercise that faith effectively.

Suggestions for Additional Study and Discussion

Mark 2: 13-17 [1]

When speaking of the failure of the churches to keep pace with the phenomenal growth of the cities, Josiah Strong, over thirty years ago, asked, "What is to be the outcome?" He reminded us that "the American-born population, having higher standards of living than European peasants, leave the increasingly undesirable quarters to the swarming immigrants; and with the departing American population goes the Protestant Church membership." In view of the situation as he saw it, Dr. Strong declared that one of three things would happen: "Present tendencies (the disproportion between the moral and material development of American cities) will continue until our cities literally are heathenized, or their arrested growth will enable the churches to regain lost ground, or the churches will awake to their duty and their opportunity."

"In this work the interdenominational comity and cooperation represented in the federation of evangelical churches would secure the best covering of the whole field, in the true fraternal and Christian spirit. Only a united Protestantism can present such a massive front as to impress the world. This work must be large enough to be self-respecting. At present it is extremely doubtful if there is enough of it to make individual members of the churches feel its worth and importance. There should be a mighty advance movement, calling for millions of money and thousands of missionaries, and reaching into a multitude of places now destitute of gospel influences."—*Howard B. Grose.*

[1] *How Jesus Met Life Questions.* Chapters III and XXVII.

In 1910 there were 52 cities in the United States with a population of more than 100,000. According to the 1920 census report there are 73 cities with a population of more than 100,000. In 1910, 32 of these 52 cities were located in the industrial zone; in 1920, 45 cities of over 100,000 population were located in the industrial zone. The industrial zone represents 18 per cent of the area of the United States and in 1910 had 56 per cent of the total population of the United States and 75 per cent of the foreign-born population of the United States.

The Committee on Cities and Urban Industrial Relations of the Home Missions Council and the Council of Women for Home Missions raises these questions: "Has Dr. Strong's prophecy come true? Has his confidence in the churches been justified? Have the churches awakened to the importance and needs of our great cities?" (See 15th Annual Report of above organizations.)

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1. What is your understanding of the term "genuine American"?

2. From the point of view of the foreigner, what are some of America's chief attractions?

3. What are some of the characteristics of American state, social, and religious life which you desire to see preserved?

4. What relation has immigration to the problem of the tenement, of city sanitation, of crime, of pauperism, of intemperance, and of labor? By relating itself to these problems, does the church lose ground spiritually?

5. Why is it stupid from the standpoint of self-preservation alone for "good Americans" to avoid contacts with "foreigners"?

6. Is the church fundamentally democratic?

"What would be the result if the doors of the church were thrown wide open and the Italian, the Bohemian, the Russian, and all the rest, together with their wives and little ones, should be permitted to come and worship therein, with the consciousness that the church membership would meet them on the platform of sympathetic fellowship born of the spirit of Jesus Christ?" —*Melvin P. Burns.*

7. Should it be the duty of a church in a congested district to stimulate the desire of families to move into better neighborhoods and thus contribute to one of the causes of the decline of the church life in the downtown districts?

8. Why should the church go into the tenement districts with its rescue work, its recreational and educational programs, and its healing ministry when public welfare associations are maintained to do this work?

(The number of young people who, each year, enter the training schools for church and social workers is considerable. In some of the schools practical field work under supervision is required as a part of the prescribed course leading to the granting of a diploma. The students find opportunities under Church Boards to engage in work with special age groups, week-day religious education, case work, or institutional management. Certain denominations through City Mission Societies and Home Mission Boards provide scholarships for young people specially fitted for social-religious work.)

9. Under what conditions is a down-town church justified in securing an endowment? What is the danger line here?

10. How much should one be interested in "getting a crowd"?

11. What message has the church for children who suffer from overcrowding, who are overworked, and whose playground is the street?

12. Should the church be as interested in the prevention of individual degeneracy as in the promotion of individual salvation? What is the Christian content of the phrase "the larger brotherliness"?

13. With gymnasium, showers, swimming pool, play rooms, kindergarten, day nursery, community laundry, cooking, millinery, and dressmaking classes, club work, and religious educational courses, what may still be lacking to make a Christian neighborhood house actually neighborly?

(Miss Gwyneth Mary Fulcher, of Chicago, after a study of thirty-nine religious and non-religious social centers in New York City, states that it is her belief that the aim of a social religious

center should embody the following points: 1. It should show that the purpose of the institution is primarily Christian and evangelistic. 2. It should be as definite and complete as possible. 3. It should indicate adherence to the principle of democracy. 4. It should indicate a sense of world responsibility. Miss Fulcher very properly infers that to carry out the aim, as stated, the people of the community should be made to feel that the center belonged to them and that this situation cannot be brought about unless there be representation in the controlling board of the constituents. This conviction led her to a careful consideration of the House Council as organized in several social centers. One in point she describes as the most democratically controlled center in New York City, as far as she could learn, stating that it should not be impossible even for any social-religious center conducted under denominational auspices to work out a scheme of representation that would be democratic, in keeping with the requirements of the church and providing able leadership. "The church will never accomplish its mission in any community," Miss Fulcher states, "until the people of the community feel that it belongs to them and is working *with* them and not *for* them. Only then will the church and the people learn the meaning of neighborliness. To love one's neighbor means also to respect his intelligence.")

14. Outline a suggested Christian Americanization program in a community of your own selection.

Supplemental Reading

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III

THE FIRST AMERICANS

The Spiritual Way of an Indian

THE government schools for Indians at Toreva, Arizona, and Grand Junction, Colorado, had done much for Pliny. Among other things he had received a Latin classical name in place of his lengthy and equally classical Hopi name. His new conception of God differed widely from the Hopi notion that a great plumed water snake, inhabiting the underworld, controlled the rain and the growing crops. The young women workers at the mission station at the foot of the lofty mesa which was the site of Pliny's native pueblo and a Bible school teacher in Grand Junction had exerted an influence in the molding of Pliny's religious life. His knowledge of Jesus as the Savior of the world and his assurance of His comradeship gave him strength to endure prolonged persecution when he returned to the reservation. The story of Pliny's testing is a story of a fight for religious freedom differing only in detail from the known records of the struggles and the triumphs of individuals who have opposed tradition and superstition in order to follow truth as they conceived the truth.

Pliny was a conspicuous individual in Michungnavi, his native pueblo, by reason of his position as the probable future chief of the Flute clan, a Hopi re-

ligious order whose rituals and ceremonial dances are not as well known to the public as are those of the famous Snake clan. He was a handsome, well-built youth, quick to learn and thoroughly schooled by his parents in the sacred lore of his people. His courteous manner in the presence of his elders, his industry, his ready smile and genial disposition made him a general favorite in Hopiland. He was the joy and hope of his family.

Before leaving the reservation to continue his education at Grand Junction, he had started to engage in the ceremonies of the Flute clan. His mother was priestess of this order and his grandmother's brother was the chief. They had been ready to confer the highest honors upon Pliny as soon as he should return from the government school at Grand Junction.

At this time Pliny's betrothal to Etta, a brilliant Hopi girl, was made known. On the way home from the distant school they both had attended, the boy and girl discussed their mutual desire to join the Indian church near their native pueblo. They believed that there was not the remotest possibility of either of them departing from the "Jesus Road," yet both realized that they were about to have their loyalty to Christ tested to the utmost. Just what was in store for them they could judge only by a remembrance of the bitter opposition which their going away had aroused. The Christian Hopi and the more progressive non-Christian members of the tribe valued the educational advantages offered by the government, but the unenlightened

Hopi, called "hostiles," had yielded with sullen reluctance to the new order. Some of these non-progressive Indians had used harsh measures to prevent Pliny and his companion from leaving the reservation to continue their studies.

When it was rumored that Pliny intended to forsake the old Hopi way for the "Jesus Way," consternation became general among the boy's relatives and the Flute clansmen. It was inconceivable that Pliny, heir to the highest place of preferment in the Flute clan, should discard this prospective honor, turn against the gods of his fathers, and lose the esteem of relatives and friends. No one of influence in the pueblo neglected to speak a word to the youth to turn him away from the "Jesus Road" which he professed to follow.

In the meantime, great preparations for the annual Snake dance in a neighboring village were under way. Already the snake hunts were in progress. The final dramatic episode was but a few days away. If Pliny attended this ceremony, it would be his announcement to all Hopi people that he was still faithful to their gods inasmuch as they made no distinction among themselves between the attitude of a spectator and one who participated in such a dance. A Christian Hopi (church member) will not witness a heathen ceremony. Unless he makes a complete break with the "old Hopi way," his heathen acquaintances will laugh at his attempts to adopt a Christian mode of living. As the Snake dance was to be the most important event of the year, held in honor of the rain gods, it was natural

that Pliny's heathen relatives and friends should use every argument to induce him to attend it. Finally he told his mother that he would go, but he did not tell her why he had decided to do so. He came to this conclusion only after a long and earnest talk with a schoolmate named Paul.

Pliny suggested that they should witness the Snake dance to discover if possible what their people considered to be a good time. If they should make up their minds that the participants and the spectators were actually enjoying themselves, he argued, then would there be time to decide whether or not they should "go the Hopi way."

Paul yielded to the wishes of Pliny. He knew the heart of his friend and did not doubt his Christian loyalty. He also realized that a difficult road lay ahead of his friend.

The day of the Snake dance arrived. On one of the terraced roofs overlooking the village plaza, where the fantastic heathen ceremony was scheduled to take place, Pliny and Paul found standing room. From this elevated position they were able to observe every detail of the ancient rite.

When the Snake priests had performed their weird ceremonies in obeisance to the great plumed water snake that, according to Hopi belief, inhabits the underworld, and to all outward appearances had demonstrated to the world once more that they were able to handle rattle snakes with impunity, inasmuch as they were the "beloved brothers" of all serpents, they

carried their "little brothers" to the rocks at the foot of the mesa so that the crawling messengers might hurry with many Hopi prayers to the "Great Spirit." Altogether it was an impressive exhibition of primitive pagan faith, and similar demonstrations have been not without interest to anthropologists. But Pliny and Paul were not convinced.

Nothing could shake Pliny's resolve to "go in the Jesus Road," and he made his plans with the resident women missionaries that on a subsequent Sunday morning he would go to Keams Cañon, distant eighteen miles, and be baptized by a missionary to the Navajo, who was the nearest ordained minister, and thereby enter into complete fellowship with the church at Second Mesa. Etta, his fiancée, also planned to be baptized at this time and place.

Pliny kept his plan a secret from the pueblo dwellers, fearing opposition. On the Saturday night prior to the day set for the baptisms, he rode his pony to the government school at the foot of Second Mesa. Here he was taken in for the night by the principal who was a real champion of religious liberty and valued highly the service the missionaries were rendering the Indians of the reservation.

Pliny was up at daybreak to prepare for his journey to Keams Cañon. As he skirted the southern shoulder of the great Corn Rock below the lofty mesa, he met his cousin, an Indian older than himself and a member of a group on Second Mesa actively antagonistic to all progressive movements in any way affecting adversely

the old established order, whether the innovations related to religion, education, or sanitation. Manuel will serve as a name to identify him. He had ridden down the trail from the lofty pueblos to intercept his genial cousin, Pliny, and his first act was to seize Pliny's bridle rein and lead the latter's pony off the trail.

Pliny protested, but made no physical resistance. Manuel was a powerful Indian and was determined that day to have his way. When he had conducted his young cousin far out upon the desert where no trail led, he dismounted and commanded Pliny to do the same. A council began which lasted all day, Manuel doing most of the talking. And Manuel was a skilful talker. He used every method of persuasion at his command, pleading loyalty to Hopi traditions, flattering, bribing, ridiculing, threatening. Among other inducements he mentioned the names of four of the most attractive girls on Second Mesa, declaring that should Pliny remain in the old Hopi way, he could marry his pick of the four or any other maiden of his choice, discarding Etta, who was determined to join those despised Christians who left the pueblos to make homes near the mission station at the foot of the mesa.

Pliny's reply to all of Manuel's threats was a stoical silence; the most extravagant offer of reward for fidelity to Hopi traditions was declined. Pliny did not wish to excite Manuel's anger. It is the way of an Indian to sit in respectful silence in the presence of older men. Pliny was a good Indian.

After sundown the two rode back to the pueblo and

A RUSSIAN FORUM IN ONE OF THE NEW YORK CITY CHURCHES THAT PLACES ITS RESOURCES AT THE DISPOSAL OF THE DENSE FOREIGN-SPEAKING POPULATION AT ITS DOORS.

THE QUIET HOUR WITH A HOME MISSION WORKER IN AN OREGON LUMBERMEN'S "GOSPEL HUT."

A CLASS IN ENGLISH FOR FOREIGNERS AT A NEW HAVEN PLANT, TAUGHT BY A YALE STUDENT UNDER THE AUSPICES OF THE Y.M.C.A.

as they passed the chapel at the mission station Manuel reminded Pliny that he had not been baptized. The latter said that he could wait.

Pliny had a stout heart, and Manuel knew that he meant what he said. Consequently, the youth was held a prisoner in one of his mother's rooms, the leading men of the pueblo visiting him constantly in the hope of persuading him to abandon the "Jesus Road." They told him that Etta also was imprisoned, and later Etta's uncle visited Pliny to tell him that Etta had forsaken the "Jesus Road" and would be glad to hear that he had done the same. Pliny did not believe the lie. He managed to get word to his betrothed. Secretly they planned for their baptism.

The following Sunday morning Pliny escaped to the desert. Catching one of his uncle's ponies, he rode it bareback to a certain dry wash where he found his saddle and "Sunday best" clothes hidden by a friend at his direction. He rode swiftly across the desert to Keams Cañon where he found Etta and several other converts at the home of the missionary pastor. All were baptized amid great rejoicing. The following morning Pliny rode up the trail leading to his native pueblo to announce to his family that he had been to Keams Cañon where a Christian missionary had baptized him. His mother received the news quietly—too quietly, Pliny thought—and set out some food for him.

As a matter of fact, the news of his baptism had preceded him. While he was eating, Manuel and some of the chief men of the village entered the room. One of

the men carried a heavy, rawhide whip and without warning began lashing Pliny across the back. The boy bore the pain of it as long as he was able and then sprang toward his tormentor and seized the whip. Just then another village bully stepped in. He was followed by Etta's uncle and the old chief of the village. All were in a sullen mood. One man had raised a rifle to his shoulder. There was general agreement that Pliny should be killed to stop the movement away from the old Hopi way. There was one voice particularly insistent.

The man with the gun hesitated. He had expected to see Pliny wilt at once. The boy was defying his tormentors. The men looked at each other as if seeking other counsel. At that moment a female voice was heard. One of the women missionaries, hearing of the trouble, had ridden her pony up the trail and had dismounted at the foot of the ladder leading to the abode owned by Pliny's mother.

Two men stepped out and threw the ladder to the ground. The missionary mounted her pony and rode down the narrow trail to the government school to summon help. An Indian officer was sent to the pueblo, and when he entered the house by a rear entrance familiar to him, all but two men and Pliny vanished.

But Pliny's uncle did not retreat at sight of the badge of a United States deputy marshal. The old man had one more arrow in his shaft. He issued an ultimatum that involved Pliny's means of livelihood. The

boy had been cultivating his uncle's farm, but was now told that he could do so no longer.

Pliny left the pueblo and joined the colony of Hopi Christians at the foot of the mesa. Shortly thereafter a wedding occurred that was marked by a great dinner prepared by the Hopi Christians at the mission.

Pliny rode forth and found tillable land twelve miles from Second Mesa. Today his bungalow may be seen near the mission chapel. He owns horses and a few cattle. His crops are good when the season is favorable. Etta and Pliny, happy with their children, faithful in their church life, do not forget to pray for those who are still to be led into the "Jesus Road."

Not long ago Pliny and Etta lost their first-born. This sudden loss became the occasion for another kind of persecution. The non-Christians chided the bereaved parents, boasting that the Hopi gods were obtaining revenge. At the funeral of the child Pliny answered these bitter sallies by rising from his seat to voice a beautiful tribute to the loving care granted him by the Heavenly Father whose own He had taken to Himself in glory. Yet for many days the parents' grief was pitiable to see.

Pliny considered it a sin to mourn. He asked the Christians to pray for him that he might not be sad because of the loss of "Brother boy." At length, the hymnology of the Hopi congregations in all parts of the reservation began to be enriched by Pliny's compositions as gradually he emerged from his night of despair.

Hitting a Race Problem on Four Sides

The foregoing narrative, written after personal interviews with Pliny, other Christian Indians, and with missionaries on the Hopi Reservation, while exceptional in many respects, more or less faithfully portrays the heart-history of an Indian who has caught the vision of an undying comradeship with Jesus. A personal experience of the Savior's transforming love is held vital in the religious development of Indian communities. The missionaries, furthermore, are committed to a broad social-religious program adapted to the community needs of individual tribes. They are in sympathy with all approved measures for the solution of the social and economic problems of the Indians and heartily cooperate with government, state, and local agencies to further these measures.

The prescribed limits of this volume forbid a presentation of more than one distinctive contribution to the social order by governmental and missionary agencies on Indian mission fields.[1] A recently made study of the social, economic and religious life of several bands of Indians of mixed origin in the Sierra-Nevada Mountains enables the writer to bring to the discussion data gathered first-hand. The work on this comparatively new field, in bringing order out of old pagan customs and modifying conditions occasioned by the equally

[1] See *The Red Man in the United States.* A study made under the direction of G. E. E. Lindquist for the Committee on Social and Religious Surveys. Published by George H. Doran Company, New York.

pagan greed of the white man, may be considered fairly typical. Yet to tell the complete story of the transformation of even one band of these neglected Indians would require many pages. While centering attention temporarily upon certain bands of neglected Indians in California, the writer is not unmindful of the fact that there are twenty different boards of Protestant Christian denominations and five societies in addition to the Roman Catholic Church that maintain 597 mission stations and churches for Indians with 428 pastors and missionaries. The societies referred to are the Young Men's Christian Association, the Young Women's Christian Association, the Indian Rights' Association, the National Indian Association, and the John Eliot Society. Christianity now numbers 80,000 Protestant and 65,000 Roman Catholic Indian adherents, with 46,000 others on forty reservations untouched in any appreciable way by the church.

The present story should begin in the dim past when the Spaniards discovered this continent, and then it should be carried forward through the Spanish convert hunts and the Mexican persecutions to the time when the gold camps were established in 1849 and onward.

In 1851 and 1852 treaties were made with the California tribes. The Indians were interfering with the white man's unjust acquisition of their rich valley lands following the rush for gold. Congress did not ratify these treaties which were signed by 400 Indian chiefs. The swift settlement of the country was marked everywhere by a heartless treatment of the Indians,

who were helpless in the face of the aggressive and resourceful whites. Ignorant of their rights in nearly every case and powerless to hold what no government, either county, state, or national, cared whether they held or not, the Indians were driven to the remote cañons of the Sierras.

These California bands of Indians were not the accepted wards of either the United States or California. Like wild creatures of mountain and forest, they haunted the hidden places, their food consisting of acorns, insects, roots and herbs, and such game and fish as could be procured. They made their homes in huts or caves as fortune decreed. They were shunned almost completely by the whites when not being exploited by unscrupulous traders and bootleggers.

The industrial conditions among the Californian Indians before the coming of the missionaries in the first decade of the twentieth century were extremely unfavorable. They were looked upon as inferior help to be used only when better could not be obtained. So degraded were they that the majority of them yielded to their craving for whiskey after working a few days, the bootlegger and the gambler gathering in their earnings. Their drunken orgies frequently resulted in bloody frays, and the nights were made horrible by the barbarous chants of the participants in their weird gambling games. After being driven from their hunting, fishing, and fruit grounds, these waifs of the Sierras had nothing to show for their previous contacts with the white man except a knowledge of the white

man's vices and a craving for his red liquor, handicaps to be added to the evil traits and practices peculiarly tribal in their viciousness and destroying power. Driven to abject poverty by the greed of the white man, they were exploited continually by their own medicine men, who used the weapons of fear and superstition to lead them at will. Frequent fandangos, cry dances for the dead, and sorceries for the living made fat living for these avaricious charlatans and kept the Indians in savagery and hopeless moral destitution. There were no marriages; parents sold their daughters for money or commodities. The round-houses owned by the medicine men were the scenes of heathen ceremonies and powwows, both hideous and degrading.

There was no solidarity of race consciousness or tribal community interests binding the scattered bands together in the promotion of their common welfare. The Indian dialect varying in the different localities intensified the isolation of the separate bands. Feuds between bands existed, the medicine men encouraging murder and theft when their own diabolical purposes could be furthered by this means. Mysterious killings followed opposition to the selfish enterprises of the medicine men. Vicious practices destructive of domestic felicity attended the frequent drinking and gambling affairs promoted by the medicine men. The fear of the medicine men's power which gripped this childlike people was pathetic indeed before the gospel truth, presented in an understandable way by the missionaries, opened their eyes to the raw foolishness of

these impostors. Later the same Indians helped to drive out of the country some of the pests who had led them in savagery.

One of the first missionaries to go into the Sierras east of the San Joaquin Valley was Mrs. Harriet M. Gilchrist, who opened a mission at North Fork. Here she found the Indians in the neighboring cañons and coves living wretchedly, like animals in the wild. For the most part their homes were "wickiups," made of poles enclosing a space ten feet in diameter and covered with grass, brush, and discarded tin oil cans battered out. In the tops of these abodes holes were left to permit the escape of smoke. Through the low doors one had to stoop to pass. Fires were built in the middle of the room. About the circle there were litters of grass and leaves upon which to sit and eat. Rags were used as covering for the night. Blankets and skins were scarce.

The Indians resented the coming of Mrs. Gilchrist because their traditions yielded them nothing upon which to build confidence in the motives of this particular white woman. She was of a race that had robbed their fathers of the land. They realized that they still were the prey of the white wolves who sold them bootleg whiskey and took their land.

This courageous woman had been a gospel messenger to the refugee Sioux in Canada, but after a few nights spent in this remote settlement in the Sierras, she knew fear for the first time. More than once in the dead of night drunken groups of Indian men and women sur-

rounded her cabin and called upon her to come out. In their drunkenness they knifed each other, but for some reason refrained from breaking into the white woman's home. She secured extra bolts for her doors and later won the friendly regard of her tormentors by sheer Christian grace and grit. She fought their battles against the bootleggers and against the white land-hogs who were dispossessing the Indians of the little land they still occupied.

Miss Ida M. Schofield, a pioneer missionary in another part of the Sierras, began her journeys on foot and by wagon over the long, winding trails that led to the secluded places where the Auberry Indians lived in their squalid huts. Six months later Miss Emma C. Christensen, a girl of twenty-one, joined her. They lived in a tent during the first months of their labors, until home mission agencies provided them with a house; and they began a school for the Indian children in a tent. Within five years the forces were augmented by the coming of Rev. J. G. Brendel, a pastor-at-large to the Indians in the territory assigned to him. Other women missionaries later were appointed to this fruitful field of service. In heartiest accord, these missionaries representing different Boards planned the work in behalf of all neglected Indians within their vast territory. The preaching at first was done in the open, because there were no chapels. Frequent councils of the leading men of the various bands were called. Their full agreement to all new measures was secured before definite steps were taken to carry out any plan. Noth-

ing was forced upon the Indians. Every procedure was governed by the rule of the majority.

Very early in their work the missionaries decided upon a definite goal, four-fold in character, and its attainment constitutes one of the high points in the history of Indian missions, revealing the power of the gospel when Christian workers utilize their opportunities with a well-rounded program. They sought the cooperation of the Commissioner of Indian Affairs and the local authorities. The goal, briefly stated, included:

(1) An allotment of land for every Indian family on which to build a home.

(2) A common school education for every Indian child.

(3) Employment for every able-bodied Indian man or woman in the vineyards and orchards of the San Joaquin Valley.

(4) A chapel for every Indian settlement.

The destitute condition of the Cold Springs Indians before the coming of the missionaries may be cited as representative. This band lived in huts in remote cañons and coves above Burrough Valley in Fresno County, California. It numbered one hundred and nineteen men, women, and children, including twenty-seven children of school age. It was impossible to get to their habitations by wagon. They were scattered over a wide territory. Not more than a dozen families raised anything on their small land allotments. Their living depended entirely upon the men finding work in the settlements. A survey was made by Mr. Brendel,

who opened a mission for these Indians following the preliminary work of the women missionaries. He described the conditions minutely in letters sent to the Bureau of Indian Affairs. Finally a tract of land was set aside by the Government, and each family was given a five-acre allotment upon which to build a home. A school was established on this miniature reservation, a chapel was built near by, the Indian families moved down from the mountains and built homes close to the school and nearer the ranches where employment could be secured.

The missionaries and co-laborers have addressed themselves to the industrial situation of the California Indians in a systematic way. By organizing the various bands into camps over which Indian leaders are appointed, they have made the Indians responsible for the results. At first the fruit men were reluctant about hiring the Indians. One grape-grower who had eight hundred acres of vines the first year refused to have anything to do with "those lazy, drunken, good-for-nothing Digger Indians." He tried one or two, nevertheless, and the next year a few more. The third year he came to Mr. Brendel and said, "Can you get me enough Indians of your kind to harvest my whole crop? I have tried laborers from every nationality on the globe, but these Christian Indians are the best workers I ever had."

For several years past no trouble has been experienced in securing employment for all the Indians who come down from the mountains. The towns and vil-

lages in the fruit belt furnish camping sites to the Indians en route to and from the ranches. As they come down from the mountains, they are thus assured of a real place to stay on the way to work. This has added to the success of the work.

An interesting by-product of the intensive work for California Indians was the change in the social and religious life of the white mountaineers. After the Indians secured church buildings, the mountaineers applied to the missionaries for help in obtaining churches. They were quite sure that a miracle had been performed in behalf of a hopeless class of people. In this way the Indians helped to open Christian work for the descendants of those who had robbed their fathers of the land.

Cooperation of Federal and Religious Agencies on Indian Fields

The fine spirit of fellowship that has been fostered by the representatives of all saving agencies on Indian fields in the promotion of wholesome home surroundings, thrift, citizenship, and other desirable conditions of community life on Indian reservations has been a telling factor in the development of the work.

Health supervisors, school and agency physicians, field matrons, nurses and traveling dentists have been provided under the administration of the Bureau of Indian Affairs to further the physical welfare of the Indians. In the warfare against disease, special atten-

tion is paid to the care of infants and the treatment of tuberculosis and trachoma.

A continuous Better Babies Campaign has been carried on by the Indian service, which has been productive of substantial and lasting benefit. When it was inaugurated, Hon. Cato Sells, Ex-Commissioner of Indian Affairs, predicted that it would have the "quickened cooperation of all denominational agencies, religious missionaries, and mission schools having special interest in the Indians' spiritual welfare and whose priceless fervor, have done so much for the red man." The Ex-Commissioner's prediction became an actuality. Federal and missionary workers on Indian fields united in an "irresistible union of effort" to bring health out of disease and squalor.

Familiarity with the home conditions that exist in many Indian settlements robs one of surprise that an Indian baby very early should contract tuberculosis, trachoma, or one or several of many forms of gastro-intestinal disturbances common among members of certain tribes.

A field matron employed by the Government in Arizona told the writer that her work in the Indian home is greatly facilitated when the parents are Christians. In most cases the Christian families withdraw from the unsanitary pueblos and build good houses with a sufficient number of windows to admit the sunlight, with more suitable places to put babies than on infected floors. The stories which the missionaries tell concerning the fight against Spanish influenza and

typhus are fairly indicative of the desire on the part of the missionary forces to cooperate with the United States Government in the work of health improvement among the Indians. Hospitals, community laundries, and bath houses are maintained by Christian agencies on several Indian reservations.

At the request of H. B. Peairs, Chief Supervisor of Indian Education, Miss Ella Deloria, a young Sioux Indian and a trained physical director under appointment by the National Board of the Young Women's Christian Association, is directing a program of Health Education for Indian girls at Haskell Institute, which is showing to all the interrelation of the physical, recreational, and spiritual and is giving the girls an understanding of the abundant life which is needed in schools and on reservations. Ultimately a group of young Indian women will be trained for this type of service.

A recent statement of the Hon. Charles H. Burke, Commissioner of Indian Affairs, applies here:

"The progress that has been made in the civilization of the Indians and their present development would have been impossible if it had not been for the missionaries who were the pioneers in laying the foundations for the religious and educational welfare of these people, and it is my hope that we may have the assistance and cooperation of all missionary societies in our endeavor to hasten the time when all the Indians in the country may become respectable, self-supporting, Christian Indians."

Indians are entitled to a square deal. They were here first. Others took away their land, made one-sided treaties, repudiated the treaties, sold them fire water, crowded them upon reservations, denied large numbers of their children an education, and made most of them dependent. They were once as self-reliant as any people on earth. Yet they are not dying off, in spite of their unnatural environment, abnormal habits forced upon them by contacts with white men, and the tremendous odds, the fruits of prejudice, against which this people still must contend. On the contrary, the Indian population of the country is increasing and has been for the past thirty years.

The Indian population of the United States, exclusive of Alaska and including freedmen and intermarried whites in Oklahoma, is 340,917. Oklahoma, with 119,158 Indians, contains over one third of those enumerated in the grand total; Arizona has 43,327, South Dakota 23,448, New Mexico 21,569, Minnesota 13,326, Montana 12,648, North Carolina 11,853, California 11,091, Nevada 10,952, Washington 10,920, Wisconsin 10,498, North Dakota 9,466, Michigan 7,628, Oregon 6,677, New York 6,078, Idaho 4,053, Nebraska 2,526, Texas 2,110, Wyoming 1,783, Utah 1,580 and Kansas 1,496. There are 9,150 living east of the Mississippi River in states not listed above.[1]

[1] Figures compiled by the Commissioner of Indian Affairs for fiscal year ended June 30, 1922, from reports of Indian school superintendents, supplemented by information from the 1920 census for localities in which no Indian office representative is located.

The creditable service rendered by the men who have been in control of the Federal Office of Indian Affairs during the last three decades has only in part atoned for the shameless treatment of the red men during the long years that preceded this period. No complete account can be made here of the faithful work of field superintendents, teachers, physicians, industrial workers and others under government employ who have carried out the instructions of the Federal Office on their obscure Indian fields. The helpful attitude of the government toward missionary work has been a source of satisfaction and encouragement for those who have represented Christian agencies on Indian mission fields. This missionary program through the years has been a varied one and adapted to the several needs of the tribes that have been touched by these ministries, whether in New York State, where "the Indian's material tastes are entirely white American" [1] and where few Indians now live exclusively by Indian pursuits, in Arizona where the old tribal life prevails with slight modification, or in Oklahoma among the "civilized tribes" with their productive acres, oil wells, bank accounts, schools, and independent churches.

Christian agencies at work on Indian fields, after their several conferences, have arrived at definite conclusions relating to a "Common Program of Advance." This program includes the following objectives: [2]

[1] Parker and Lindquist, *The Iroquois in New York.*

[2] For a more extended discussion of these objectives see *The Red Man in the United States,* Chapter XV, upon which the author has largely drawn for these recommendations.

Evangelization. The personal friendship between Christian leaders and individual Indians is the first step in the development of a consciousness of the comradeship of Jesus and a realization of the love of a personal God. While the devotion of the missionaries appointed to the different fields is recognized as essential, the active interest of Christian neighbors among the white settlers in Indian communities is solicited in the promotion of the speedy evangelization of non-Christian tribes and portions of tribes.[1]

Applied Social Christianity. Work among the Indians has come to be viewed as a special rural social-religious enterprise, and adaptations of the approved rural church programs are recommended for Indian communities. The principles of the modern program of the rural church may embrace activities relating, not only to the Indian's spiritual well-being, but to his planting and his harvesting, his bodily health, and his social and recreational life.

Correlation of Religious Effort. Greatly to be desired is the development of a spirit within the Indian churches from which will emerge a more fruitful fellowship with other churches, both Indian and white. The need not only for reservation-wide, but for inter-reservation religious cooperation is recognized.

Development of Trained Native Leadership. Workers on Indian mission fields are conscious of the

[1] See *My Neighbor, the American Indian,* by Bruce Kinney. Leaflet published by the Home Missions Council and the Council of Women for Home Missions, 156 Fifth Avenue, New York City.

necessity of encouraging Indian young people to become trained physically, mentally, and spiritually to accept places of responsibility and service in behalf of their people. Changed conditions have brought about a demand for a broad and liberal education for a class of native leaders or pastors who will not supersede the consecrated and greatly esteemed men whose influence within their tribes is immeasurable, but who will be able to gain the respect of the older Indians as well as a following among the young people whose horizons have been broadened by years spent in government and mission schools. To this end it is urged that scholarships be provided Indian young men and women to attend schools and colleges attended by white young people, that the Home Mission Boards cooperate in the appointment of religious work directors in non-reservation schools, and that provision be made for a religious literature adapted to the various stages of development of the Indian mind.

Suggestions for Additional Study and Discussion

Luke 10: 25-37 [1]

As to means of support and advancement in education and citizenship, the following data is of interest: 133,193 speak English; 91,331 read and write; 83,462 are citizens; 196,841 wear citizen's clothing. Out of 62,138 adult men enumerated, 40,962 were engaged in farming, 44,847 raised stock, 26,949 were engaged in industries other than these two occupations. The native arts and crafts do not occupy as large a place in the material advancement of the Indians as tourists and those having a sentimental interest in the Indians would imagine. The enumeration of the native occupational life of the Indians, however, is worth noting as summarized in the following figures:

There are 3,935 engaged in basket making; 2,755 in bead-work; 5,557 in blanket weaving; 2,144 in fishing; 1,350 in gathering wild rice; 3,559 in wood cutting; 566 in making pottery; 105 in silversmithing, and 212 in lace making. The output of Indian blankets during the past year, 1920, netted $710,175, and that of basketry, $83,918. Only 3,049 able-bodied Indians received rations in 1920, as compared with 5,175 similarly aided in 1912. The educational record was tabulated from a total enumeration of 308,539 population. It showed: 82,856 children eligible for school attendance; 61,800 children in school; 21,056 children not in any school. Of the last number, 6,053 were Navajos, 926 Papagoes of Arizona, 899 White Earth Chippewas of Minnesota, 775 Turtle Mountain Indians of North Dakota, and 602 Oneidas and Chippewas of Wisconsin.—Thomas C. Moffett in *The Red Man in Church and State*, p. 5.

Various causes operative in the "broadening of the Indian's horizon and the enlarging of his civic responsibilities" have been enumerated by the Committee of Indian Missions, of the Home

[1] *How Jesus Met Life Questions.* Chapter X.

Missions Council and the Council of Women for Home Missions. Briefly, they are: (1) The Government's policy in putting the Indian on an equal citizenship basis with the white man as early and as speedily as expediency warrants; (2) the public day school in which white and red children meet on common grounds in place of the reservation schools; (3) the franchise in the hand of the Indian freeing him from the humiliating sense of alienation in his own land; (4) the object lesson of trained leadership presented to ten thousand Indian young men who rendered creditable service in the United States army and navy during the World War.

1. What effect should travel and fellowship have upon tribal-mindedness as against nation-mindedness and world-mindedness?

2. Why should the changing conditions mentioned above lead the Indian to appraise more fairly "the white man's religion"?

3. In order to evangelize the Indian, why is it not a good policy to keep him in ignorance of world history?

4. What evidence have you that a majority of Indian graduates "go back to the blanket"?

(The Commissioner of Indian Affairs in his Annual Report for 1920 stated that "any assumption that more than a negligible percentage of Indian graduates are non-progressive is unwarranted.")

5. Why is an educated Indian who is actively hostile to progressive movements in behalf of his race more of a social liability than an uneducated Indian?

6. What are some of the indications that the fallacy, "The only good Indian is a dead Indian," is still operative?

7. Why is an extensive and intensive work of evangelism among Indians opportune at the present time?

Supplemental Reading

MOFFETT, THOMAS C., *The American Indian on the New Trail.* 1914. Missionary Education Movement, New York. Cloth, 75 cents; paper, 50 cents.

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The Red Man in the United States. An intimate study of the Social, Economic, and Religious Life of the American Indian, made under the direction of G. E. E. LINDQUIST, with a foreword by HON. CHARLES H. BURKE, Commissioner of Indian Affairs. Manuscript prepared by STANLEY WENT. 1923. Published by George H. Doran Company, New York, for the Committee on Religious and Social Surveys. $3.50.

Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Fiscal Year Ended June 30, 1922. Washington, D. C.

IV

THE NEGRO IN AMERICA

A Negro's War on Jimtown

WINTERS, a Negro youth in the Southland, had heard the call of the North. Upon the the horizon of his immediate future loomed Pittsburgh as the ready cash of his dreams. He had spent a summer there and had been successful, saving enough money to carry him through an extra course of study in a Southern mission school. The busy steel district retained its lure for him. He yearned to get back into its turmoil and win for himself a sure place and a permanent income. But one April day the president of the college called him into the college library and portrayed for him the need for Negro young men and women of vision and initiative who would remain in the South to lose themselves in order that whole communities might be saved.

Winters accepted this counsel and erased Pittsburgh from life's chart. He passed the examination for a first grade teacher's certificate. His first school was secured in a Negro settlement called Jamestown on the county map. The chairman of the school board called the place an assortment of names. It was known locally as Jimtown. One of Winters' friends defined it as a "hell-hole." When the young Negro saw the entire adult male population of the place repair to the cedar brakes

on Sunday morning to pass the day gambling, he believed that Jimtown deserved its reputation. There was no church in the neighborhood; the day school had been dormant two years.

Winters did not despair of an ultimate change. At the end of the first week he organized a Sunday school in the disreputable little shack which housed the day school. He gave all the young people tasks in the Sunday school. Within a year a new schoolhouse was built, and about it Winters began to work out some ideas concerning the community beautiful which he had gained at the mission school. He planted trees in the schoolyard and laid out flower gardens and taught the children how to plant and care for a variety of blossoming plants. In time the homes reflected this new spirit. Barren door-yards became garden plots. Entertainments of a wholesome character, held in the schoolhouse, took the place of Sandy Mason's boisterous dances where whiskey flowed freely and which invariably ended with drunken brawls after midnight. The teacher became preacher, and a religious awakening led to the formation of a church. In time a church edifice was erected and a minister secured to hold services regularly. By his knowledge of the law pertaining to contracts, wills, deeds and mortgages, Winters was able to prevent the exploitation of his school patrons by unscrupulous loan sharks, land owners and their agents. Offers of other schools came to him, all of which he declined. He became a neighborhood institution, and Jimtown became Jamestown.

After twenty years of continuous service as the school teacher in Jamestown, an invitation was received by Winters to join the faculty of the college where he had secured his education. He was told that a department of practical husbandry was to be organized and that he had been selected to become the first member of its teaching staff. His final leave-taking was a sad event in Jamestown.

Winters' twentieth year as teacher at his Alma Mater is drawing to a close. He is enshrined in the grateful memory of hundreds of alumni, and his work is not yet done. Always in his planning and his teaching he keeps in mind the communities from which come the boys and girls in his classes. During eighteen years he was the only regular colored attendant at the meetings of the Farmers' Institute (white) of the county in which he resides. At first he was given a cool reception at these meetings, but now, for many years, the white farmers have been glad to discuss with him all matters pertaining to crops and marketing. With them he stands upon a common platform where there is no drawing of the color line and where genuine democracy finds expression in honest toil and community service. His worth to the state has been recognized. Farmers' week at the State University finds him among the most interested delegates, with equal privileges and bringing his own contribution to the forums. It was at this annual affair that he discussed some far-reaching plans with one of the leading professors in the University. These

plans had to do with the welfare of colored farmers who lived in the backward settlements of the state.

A few weeks later the first Farmers' Short Course for Negroes in this state was made possible by the initiative of an assistant-supervisor of vocational agriculture (white) and Winters, the colored teacher in the college maintained by home mission agencies. Twenty-five miles from this college is Johnsontown, the settlement where the institute was held. The assistant-supervisor of vocational agriculture represented the state agencies including the University. The two instructors by prearrangement traveled to a certain railroad point and there were met by a delegation of colored farmers who conveyed them in their own vehicles to Johnsontown. The Negroes of the entire neighborhood turned out to greet their visitors. When the first meeting of what later developed into a Farmers' Club was called to order, the way the farmers felt about the movement in their behalf was well expressed by an old Negro of giant dimensions, who rose to his feet and said, "Let us pray."

On the return trip to the railroad a stop was made at the farm owned by a young Negro who had attended the organization meeting. The latter had been talking enthusiastically to the writer of the Farmers' Short Course. One of his remarks will remain in memory.

"They done brought the white man's university to our own doorways."

The Farmers' Short Course, consisting of sixteen

lessons in practical agriculture, was the definite result of the calling together of the Negro farmers of Johnsontown. Winters pledged his assistance throughout the course, and Mr. Anderson, the white professor, guaranteed a certain number of speakers from the State University. Subsequently the writer learned that the classes were attended by an increasing number of farmers until they were concluded. Such subjects as alfalfa, clovers, the pruning and spraying of orchards, grape culture, soil improvement, the dairy herd, milk, butter, poultry and swine were discussed. It was planned that in later courses subjects more intimately concerned with the home and community life would be taken up. The women of the neighborhood attended all the classes mentioned above.

In November, 1922, Winters was one of the leaders in the formation of the first Country Life Conference for Negroes in his state. Johnsontown was selected as the place of meeting, and the colored people came in from many surrounding points. The program was in charge of the director of agriculture extension of the State University and associated with him was a specialist in rural organization from a denominational college and the supervisor of "Four H. Clubs" in the state. It is of special interest to note that Johnsontown, where the Farmers' Short Course had been held the year before, scored 664 out of a possible score of 1,000 points in the grading of community work. It should also be kept in mind that in this community live a number of graduates from Negro schools of good standing. The

best result of the conference was the kindling of a determination on the part of the people to work during 1923 to make their rural communities even better places in which to live. The scoring for community work is based on a given number of points for community spirit, citizenship, recreation, health, homes, schools, churches, business, farms—as to soils, and farms—as to produce.

There are many individuals like Winters who are able to rejoice in the fruitage of years of effort spent in behalf of Negro homes and communities. Some of these men and women have won national fame. For the most part their work is little known.

Agencies That Promote Justice and Equality of Opportunity for the Negro

The spirit of the founders of the early mission schools determined in large measure the spirit at the foundation of the educational, social, and religious movements in behalf of Negroes. From the colleges and universities have gone forth the youth of the land who have been unable to get away from the sociological principle that recognizes the handicap to all progress when any portion of a community is ill-used continually. This same spirit has fired the souls of the more enlightened colored students to work for the promotion of the larger brotherhood. Viewed in the light of their faith, the feeling that both races may be approaching a period of enlightenment and cooperation is not without foun-

dation. "The colored people have become doers," declares Mrs. Corelia T. Cook of Washington, D. C., a college woman prominent in national work in behalf of her race. She pays a fine tribute to a college that was one of the first schools of higher learning to be founded by home mission agencies for Negroes in the South:

"In its early days, more than one ex-slave drank from its fountain of knowledge. Sometimes mother and daughter, father and son were members of the same class. Our modern social settlement is hardly an improvement upon our early mission school. Our college teachers gave that personal touch which is now, as it was then, the mightiest leverage for social betterment. The timely talks, the expert instruction upon all domestic work, the careful religious training, the supervised recreation, are delightful to recall. Every graduate became a missionary and felt in duty bound to do unto others *as had been done unto him.*"

When Eugene Kinckle Jones completed his preparation for college in a certain mission school in Richmond, Virginia, he was awarded an Avery scholarship at the University of Pittsburgh but declined it to enter a college in the South. He chose an institution maintained by home mission agencies. He wanted to know more about his own people. As a student in the South he felt that he could get a better understanding of the psychology of the Negro group than was possible in a university in the North. What were the yearnings of the young men and women of his race? How were they

interpreting life? Were they daring to hope that the future held large things for them?

Like thousands of young people who have come under the influence of forward-looking teachers in the schools for Negro youth in the South, Jones had learned the value of honest work, for it never has been the policy of the management of schools of this character to bestow the advantages of an educational institution as a free gift upon Negroes, but only to bring these advantages within possible reach of all who are willing to work for them. Jones became a hard worker. When he entered Cornell at the completion of his college course, he had chosen civil engineering as a life work. At the end of the first semester he wrote a letter to his father announcing his determination to take special courses in the social sciences. Eighteen months later he received the degree of M.A. from Cornell and his activities since that event have been proof of the genuineness of his desire to be of service to his race. As executive secretary of the National Urban League he has come into intimate contact with constructive movements, both local and national, looking toward race adjustment. The Urban League is interracial and nonsectarian in its approach to community problems and is a product of the joint planning of enlightened men and women of both races who believe that without cooperation there is bound to be conflict.

The same spirit that brought forth the Urban League gave birth also to the great conferences—some of them interracial in character—that have been conducted or

furthered by organizations such as the Young Men's Christian Association, Young Women's Christian Association, The Commission on the Church and Race Relations of the Federal Council of Churches, the Commission on Interracial Cooperation, Sociological Congress, the University Commission on Southern Race Questions, the Home Missions Council, the Council of Women for Home Missions, the Boards of Home Missions of the different denominations, the International Sunday School Council of Religious Education and other religious and civic organizations.

The Negro is insisting that he shall be given opportunity to work out his own salvation. He does not wish to be left alone, but seeks helpful Christian contacts that will lead to an understanding of the problems of both races, white and black, and an equitable sharing of the responsibilities incident to the solution of his problems. Understanding and cooperation without pauperization is the burden of the argument advanced by leading Negroes who are thinking constructively concerning race relations.[1]

The reality that leadership is not a question of race or ritual, but of Christian spirit, places an obliga-

[1] In fifty-three years of freedom the Negro has increased his homes owned from 12,000 to 600,000; farms operated from 20,000 to 1,000,000; business enterprises from 2,100 to 50,000. He has increased in literacy sixty per cent, and the number of his teachers from 600 to 38,000. The sum spent from his own pocket for his own education has increased from $80,000 to $1,700,000; his church property from $1,500,000 to $85,900,000, and his general wealth from $20,000,000 to $1,100,000,000.—*From data collected by the National Urban League.*

tion upon the stronger elements of American society to eliminate the barriers that hinder the two races from knowing each other as friends and arriving at a common ground of understanding. Otherwise the old method of using force where diverse interests meet will prevail. George E. Haynes, secretary of the Commission on the Church and Race Relations,[1] not only warns his readers of the "slowly increasing spirit of resistance to injustice and mistreatment," but sounds a hopeful note when he defines the method which he believes will result in the triumph of justice. "The relation of the two races finally rests," he says, "not upon wealth or poverty, not upon things or lack of them, but upon the mental, social, and spiritual attitudes and habits of conduct of life that grow out of the feeling experiences of the two races as they have contact in agriculture, industry, education, government, religion, and the like. The great hope of the future is that the ideals of Jesus may determine the conditions of these experiences and the conditions of these contacts." [2]

This new hope burning in the hearts of Negroes who have the Christian outlook is reflected in the discussion periods of their many conferences, not only those fostered by the Commission on the Church and Race Relations, but by other Christian agencies. In this connec-

[1] For the history of the movement which resulted in the formation of the Commission on the Church and Race Relations, see *The Churches at Work for Interracial Cooperation*, leaflet issued by the Federal Council of Churches, 105 East 22nd Street, New York City.

[2] Haynes, George E., *The Trend of the Races*, pp. 17 and 21.

tion should be mentioned the annual student conference held by the International Young Men's Christian Association at Lincoln Academy, King's Mountain, N. C., and those held by the National Board of the Young Women's Christian Association for student, younger girls, community and industrial groups at Talledega, Ala., King's Mountain, N. C., Frankfort, Ky., and Cheyney, Pa., respectively.

Signs of an Aroused National Conscience

Early in the year 1920 the women of the Methodist Church, South, determined to answer more definitely the call of God in the special field of race relations. Convinced that the existing racial situations in the South were a challenge to Christian faith as well as an opportunity "to set before the whole world an example of the power of Christianity to meet interracial crises everywhere," they created a commission for the purpose of "Studying the whole question of race relationships, the needs of Negro women and children, and the methods of cooperation by which conditions might be brought about."

A conference composed of white women representing the newly formed commission and representatives of the National Colored Women's Clubs was held in Tuskegee, Alabama, July, 1920, and, led by the success of this conference, the Commission of Interracial Cooperation financed a meeting to which were invited the official women leaders of all the denominations and

Christian agencies in the South, "that the great opportunity for Southern women to have a larger part in bringing in better understanding between the races might be brought to their attention." From this gathering emerged the Woman's Interracial Committees in the Southern states, interdenominational in character and proving to be powerful allies of the Commission on Interracial Cooperation.

The women of the states where this organized interracial work has begun, have been fearless in making known their convictions concerning some of the causes of present-day race frictions. One of their manifestos includes the following declaration:

"In all fairness we demand at the hands of public officials the same protection for the lowliest and most helpless, not only of our own race, but of this other race to which we are bound by cords which cannot be broken. . . . Since the test of character in an individual or race is not to be found in the attitude or treatment of those on equal battleground, but of those who are helpless and whose term of opportunity has been shorter than one's own, we appeal to our race to demonstrate its claim to superior qualities in a bigness and breadth of soul which will reach out and give a square deal and a man's chance to this race, which calls our country its own and is true to its flag."

Statements equally as strong have been issued by other organizations of commanding influence in the South. There are living forces back of these pronouncements. A movement to enlist the 250,000 organized

women of the Methodist Church, South, in a determined and systematic campaign for adequate laws and for law enforcement followed the defeat of the Dyer Anti-Lynching Bill. Representative women from thirteen states in conference at Atlanta, Georgia, December 4-6, 1922, began the campaign by requesting the authorities of the several Southern states to make good their claim proving their competency to abolish mob violence and lynching and called upon the authorities, pulpit, press, and people for united support to this end. The Georgia Baptist Convention in session in the same city, a few days later, made equally as strong a declaration of war against lawlessness.

At a conference of white and Negro church leaders under the auspices of the Commission on the Church and Race Relations, Federal Council of Churches, held in New York City, February 23, 1923, definite indications were noted of a probable large migration of Negroes to the North in the immediate future, and it was recommended that religious, social, civic, and commercial agencies in northern cities cooperate in forming interracial committees to deal with the question of race relations. It was recognized that the question of relations of the races has a fundamental religious significance and must be solved by the application of the principles of brotherhood and that white and Negro ministers hold the key to the situation and upon them rest great responsibilities for the initiative. It was recommended that churches encourage practical movements for improving conditions of housing among col-

ored people, particularly the new migrants, that the interracial committees make contacts with employers of Negro labor to advise on perplexing problems and to encourage further employment, and that the Negro workers themselves be encouraged to reach greater efficiency through punctuality, regularity, and proper attitude toward their work.

The relation of leisure time to the religious advancement of the Negro was taken into consideration by the conference when it was recommended that (1) The churches exercise vigilance to see that Negroes may have access to public facilities for recreation and that when necessary such facilities be provided in neighborhoods where they live; (2) colored people be stimulated through the churches to avail themselves of the advantages of parks, playgrounds, libraries, museums, etc.; (3) existing church property and equipment be used to greater extent for service of the people seven days in the week; (4) community centers and parish houses be established whenever practicable; (5) social programs be undertaken in churches, and that use be made of motion pictures, dramatics, and similar recreational features; (6) efforts by interracial groups be made to see that the enforcement of municipal regulation for commercialized amusement centers frequented by Negro patrons is the same as that for places frequented by white patrons; (7) increased attention be given by the churches to young people in recreation as well as in worship; (8) more attention be given to discovering and training competent leadership in the

church and community activities of Negro young folk.

Interesting developments mark the movement for better race relations in America. Important interracial situations have been met in a constructive way by white and Negro leaders in Atlanta, Raleigh, Memphis, New Orleans, Nashville, Cincinnati, Dayton, Cleveland, Indianapolis, Detroit, Chicago, Pittsburgh, St. Louis, Philadelphia, Youngstown, O., Wichita, Kan., and other cities.

In Baltimore there has been formed the Baltimore Cooperative Women's Civic League which includes women of both races. This was established by Miss Elizabeth Gilman, daughter of the late President of Johns Hopkins University. Interracial good-will has been promoted in a variety of ways. A public demonstration of the value of milk as a food and also as a necessity in the case of infants and of people afflicted with tuberculosis, an annual flower market in March and May and meetings of working mothers at which the care and training of the adolescent girl has been the main subject of consideration are among the activities. Several of the women physicians of Baltimore have given talks at these gatherings. The white clergymen of the city have joined with the colored people in forming an Interracial Committee. A better housing plan for the colored people is a feature of the program.

It has been a matter of general knowledge that Tuskegee and Hampton have promoted the holding of schools and conferences among the scattered families of Southern states where groups of people from

backward settlements could assemble to receive instruction and discuss the best means of furthering practical work in which entire communities are concerned. It is now reported that a Church Board of Home Missions has taken over this idea and has brought together over one hundred ministers from the small towns and country districts of North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Mississippi, and Virginia. It is hoped that through these ministers thousands of the rural population in these eight states will be reached and taught better methods concerning their daily living. Classes in orcharding, the preservation of eggs, nursing, and farm mechanics have been held. Teaching in the formal manner has been supplemented by the actual doing of various things by each member of the class.

The Negro population of the United States as given by the census of 1920 is 10,463,013. The increase in the North and West during the decade 1910-1920 was 472,418. During this period there was an increase of 1.9 per cent in the South, while the rate of increase in the North was 43.3 per cent and in the West 55.1 per cent. There is a story back of these figures. They tell in briefest terms that the Negro problem is no longer sectional. The South no longer bears it alone; it has become a national problem. In New York City there has sprung into being the largest purely Negro metropolis in the world. During the decade in question the Negro population of St. Louis increased 60 per cent, Omaha 133 per cent, Chicago 150 per cent, Youngstown

244 per cent, Cleveland 300 per cent, Tulsa 333 per cent, Detroit 600 per cent, Gary 1,300 per cent, Philadelphia 60 per cent, Pittsburgh 50 per cent, Baltimore 40 per cent, Wilmington, Delaware, 18.4 per cent, and Washington, D. C., 16.4 per cent. The problem that became acute immediately following this unprecedented Negro migration was three-fold in character, embracing the Negro's social and industrial maladjustment, his lack of organization and of intelligent guidance. Bad housing conditions, lack of healthful recreations and of wholesome family life, became the evil handmaidens of the economic and social inequalities to which the Negro in his new environment was subjected.[1]

The crime problem as related to Negroes cannot be considered apart from their environment.

Professor Charles E. Merriam, in speaking of the economic and industrial aspects of Negro crime in Chicago, says:

"This problem as I see it is very complicated. We have to deal first with the matter of economic class which is at the bottom of a good deal of it, then with the matter of race, which is at the bottom of a good deal more of it although perhaps not as much as class; then there is the matter of politics or a system which has grown up for thirty or forty years back, which makes the class and race relations a good deal more difficult to deal with.

"If every man had good housing conditions, a steady job at a living wage, and a good opportunity for

[1] Epstein, Abraham, *The Negro Migrant in Pittsburgh*, p. 68.

education, there would not be very much crime. . . . Particularly in the case of the colored people, the crime is on the part of the community, on the part of the city that allows bad conditions to exist. Negroes ought to be protected. They don't get protection for the same reason that it is always hard to protect the economically weak against the strong. There is not any use of making a lot of fine phrases about it—that is largely where the trouble lies." [1]

Concerning the destructive agencies to which the Negro settlements in Chicago are exposed, the Chicago Vice Commission severely condemned "the apparent discrimination against the colored citizens."

"Invariably the large vice districts have been created within or near the settlements of colored people. . . . The apparent discrimination . . . is unjust and abhorrent to all fair-minded people. Colored children should receive the same moral protection that white children receive. . . .

"The prejudice against colored girls who are ambitious to earn an honest living is unjust. Such an attitude eventually drives them into immoral surroundings. They need special care and protection on the maxim that it is the duty of the strong to help the weak. Any effort, therefore, to improve conditions in Chicago should provide more wholesome surroundings for the families of its colored citizens who now live in communities of colored people." [2]

[1] *The Negro in Chicago*, by the Chicago Commission on Race Relations, p. 356.

[2] Chicago Vice Commission Report, 1911, pp. 38 ff.

Statistics gathered during a survey covering, among other questions, juvenile delinquency in St. Louis, show that the Negro group, constituting one tenth of the population, furnished more than 25 per cent of the juvenile delinquency cases. The fundamental contribution of the St. Louis survey is that it has broken up the city into survey districts of relative homogeneous character with the purpose of avoiding the use of such wholesale statements. This district study shows that the older Negro population lives preponderantly in a different section of the city from the new immigrant Negro. In the two districts in which the older Negro population predominates and where it occupies better homes and has better economic status, the general juvenile delinquency rate is not increased and in one case is actually reduced by the Negro population. It is where white boys and white girls live in subnormal environments that they show an excessive juvenile delinquency rate. This is true of Jew and Gentile—of all nationalities, white and colored. It is because the Negro in St. Louis and elsewhere lives in a poor environment that he shows many of these unfortunate phenomena which usually are ascribed to race. This is the real moral of the St. Louis survey in its study of juvenile delinquency *regionally*.[1]

In New York City, the Negro population is 2.7 of the whole, while they contribute 3.3 of the juvenile delinquency—only .6 of one per cent in excess of their proportion of the total population. In 1915 the colored children contributed 1.7 of the total juvenile delin-

[1] See *Report of St. Louis Survey*. General Reading List.

quency, while the Negro population was over 2 per cent of the total population.

The juvenile courts in cities where Christian centers for Negroes are located have requested the cooperation of the volunteer and paid workers at these centers as well as the members of the local Urban League to further constructive measures to meet the problem of the unprotected adolescent boy and girl.[1]

In cities affected by the migration, church facilities for Negroes rapidly become a pressing problem. The Southern Negro normally is a church member. The church is the greatest social factor in his life, and in not a few of the Northern cities the Negro churches made commendable progress in their efforts to serve the strangers who came into their districts. The churches formed their reception committees, employment agencies, home finders' leagues, day-nurseries, health centers, and other seven-day-in-the-week activities aimed to guide the "lost sheep" into familiar paths of Christian fellowship and thereby in the most effective way preserve the morale of a bewildered people during a period of readjustment. Many great needs could not be met. The Home Mission Boards gave assistance in the emergency, surveys were made, and fundamental principles of cooperation were agreed upon. State programs for Negro work were set up, which have reflected the sound judgment and integrity of the Negro leaders in religious work in the North.

The Christian neighborhood houses in congested

[1] Jones, Eugene Kinckle, *Problems of the Colored Child.* In the Annals of the American Academy of Political and Social Science, November, 1921.

Negro communities, jointly supported by whites and blacks, have proved of incalculable value as social outlets to large groups of unprivileged colored people. These centers serve "to encourage self-improvement, stimulate healthful pleasure, broaden civic interests, and create ideals of conduct." Without doubt many have fulfilled their purpose as settlement houses to meet a need of stable home life in communities where living conditions are wretched beyond words to describe. A colored woman in Pittsburgh while packing her trunks to go back to Georgia said: "I never lived in such houses in my life. We had four rooms in my home in the South." In this woman's neighborhood were families living in two rooms with as many as six people sleeping in one room at a time. In many instances these families did not have the use of bathrooms, one outside hydrant being used by several families. The community laundries installed in the neighborhood houses are a boon to the dwellers amid such surroundings. With the cooperation of municipal health departments some of these neighborhood houses have become famous as health centers. The value of consistent hygiene is taught, the mothers eagerly competing for the gold stars that are placed upon the health charts of their children in recognition of normal physical development.

The centers furnish opportunities for large staffs of voluntary workers to lead groups in Bible study, civics, plain sewing, dressmaking, cooking, millinery, singing, dramatics, debating, scout drill, mass games, gymnastics, and other forms of rewarding service.

Suggestions for Additional Study and Discussion

Mark 10: 13-16 [1]

1. What are some of the evidences that the Negroes in America, in spite of their handicaps, have made a creditable advance in business, science, culture, and religion? [2]

2. Wherein may the white and colored churches cooperate? (Bishop R. E. Jones, in answering this question recommends: (1) a monthly meeting of white and colored preachers for discussion of community, educational and religious activities; (2) the interchange of pulpits between white and Negro preachers wherever locally practicable, the white preachers to avoid giving patronizing advice; (3) Negro choirs, quartets and soloists invited to sing in white churches; (4) white men and women invited to teach in Negro Sunday schools; Negro Sunday schools organized cooperatively in needy sections of the city and country; (5) cooperative development of playgrounds and other social activities.)

3. Based upon your personal knowledge of the social and economic conditions among Negroes in your community, what subjects would you propose for discussion in an interracial conference in your town or city?

(Closely allied to Christian work for Negroes in cities is the social service work of the National Urban League, with headquarters at 127 East 23rd Street, New York City. During the year through funds made available by the Carnegie Foundation, this organization has set up a Department of Research and Investigation. Mr. Charles L. Johnson, formerly associated with Mr. Graham Romeyn Taylor of the Chicago Race Commission, has been placed in charge. Already a careful study of a thousand Negro families in Hartford, Conn., has been made. In printed form this survey, including religious as well as industrial and social conclusions, will be available for those interested. A survey

[1] *How Jesus Met Life Questions.* Chapter XXV.
[2] See Hammond, L. H., *In the Vanguard of a Race.*

of the social and religious conditions among Negroes in Buffalo has been made by H. R. Husted. See *Foreign Speaking and Negro Sections of Buffalo,* leaflet issued by the Buffalo Federation of Churches. Price, 15 cents.)

4. Is there a disproportionate number of cases of Negro delinquency in any court with which you are familiar?

5. What are the causes of the excessive delinquency rate, if there is such, among colored children of your community? How may these conditions be remedied?

6. Outline a suggestive program looking toward the alleviation of the unfavorable conditions in the Negro community under discussion.

(Obtain from your church Boards data covering denominational activity in behalf of unprivileged Negroes in America. Address the Secretary of the Commission on Church and Race Relations, Federal Council of Churches, 105 East 22nd Street, New York City, for information concerning the cooperative actions of the churches in the promotion of better racial relations in America.)

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V

SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

Introducing Benjamin, an American

IN earliest boyhood Benjamin became personally acquainted with adversity. For five years his father had been partially incapacitated by an accidental injury, and when death finally released the sufferer from his pain, Benjamin became the breadwinner for seven in addition to himself. At this time he was seventeen, and for two or three years thereafter he did a man's work in a brick yard. In the meantime his mother, two sisters, and a brother died as a result of privations endured in the United States. The home thus broken up, Benjamin's three brothers, younger than himself, were placed in an orphan asylum. At this point in his life he came in contact with an American pastor and the latter's mother, whose influence was of that wholesome sort that has saved countless boys from giving up their battles in despair. There were other American friends who knew how to express their friendship for the Mexican boy in helpful ways. As a result of these Christian contacts, Benjamin became a follower of Christ. When his three brothers implored him to take them from the orphan asylum, he found the courage to do it. He secured a small shack, bought a little furniture, and set up a home once more.

In time Benjamin's brothers entered a mission day school where Mexican children were taught in the English language. And let it be recorded in passing that the mission day schools as well as the boarding schools for Mexicans in the Southwest have performed a service that cannot be measured by words. Benjamin noted with interest the progress made by his brothers, and a strong passion to make a better account of his own life possessed him. One Sunday morning he surprised the missionaries who conducted the day school by attending the service at their mission. He wished to thank these workers for what they had done for his brothers. He also gave the missionaries to understand that he was happy to claim Jesus as his Friend and that he was ready to respond to every legitimate claim of the gospel. As he became more intimately acquainted with the missionaries, he betrayed some of his deeper longings. Not long thereafter, under their tutelage, he began the study of the Bible in English. Gradually his vision broadened. For his people religion had meant repression; for them it had no association in thought with freedom and power. It was borne home to him that the bondage in which his people in old Mexico had lived was due to superstition, fear, and ignorance. An elevating and transforming influence had entered his life which carried him beyond a concern for his own personal welfare. He began to think in terms of the needs of thousands of his countrymen who were crossing the border into the United States. During his brief experience as a conscious child

of God he had noted the progress that some of his Christian Mexican acquaintances had made. He told the missionaries that he believed that his people made faster progress after they became acquainted with God. He confessed that his own conversion had made a radical difference in his outlook upon life. He wanted to be of use to his people and realized the necessity of an education in order to do the things for them which he considered of greatest importance.

Succeeding events were favorable in the development of Benjamin's plans. More remunerative employment was found for him. The management of the business concern employing him soon discovered his worth and advanced him to a responsible position. His work was of a character that enabled him to spend several hours each day in study. With the ministry as his ultimate goal he did not neglect the opportunities open to him as a volunteer worker in the city where he was employed. He became superintendent of a Sunday school and during a period of rapid growth in the Mexican population in Southern California, assisted in opening several mission stations. Subsequently he entered a theological seminary in the Middle West.

Six years ago Benjamin became the pastor of a church of sixteen members in a city in Southern California. The church now has a membership of over one hundred. Under Benjamin's leadership several Mexican young people have dedicated their lives to Christian service. Two young men have gone out from this church to study for the ministry in an evangelical

seminary in old Mexico. Two young women have become trained nurses and are carrying into the homes of the Mexican people ideals of Christian living in a way their special training makes possible. A growing company of young people are being trained under this pastor to take responsible positions in the church organizations and become a positive religious force in the community. Evidently his life is being duplicated many times as others of his race catch the vision of purposeful living through his ministry.

One People's Need Another's Opportunity

It is estimated that a million and a half Mexicans and Spanish-Americans are in the United States.[1] Texas, with 450,000, has the largest Spanish-speaking population of any state. At least 60 per cent of the population of New Mexico, or approximately 250,000, is Spanish-American, Arizona's Spanish-speaking population borders upon the 100,000 mark, and California has nearly as many. San Antonio, Texas, has 50,000 Mexicans and Spanish-Americans; El Paso is 55 per cent Mexican; Los Angeles has a Mexican colony conserva-

[1] "We have chosen to use the term 'Mexican' to describe that large group of Mexican people which has come into the United States more or less recently, particularly since the breakdown of the old governmental régime in Mexico, and which is fundamentally Mexican in training and habits of thought. Chiefly because of its familiarity, we are using the term 'Spanish-American' to describe that other group of Mexican origin which is American by birth, training, or habits of thought and which stands out most conspicuously in New Mexico, although it is by no means confined exclusively to that state."—Jay S. Stowell in *Mexicans and Spanish-Americans in the United States.*

tively estimated at 30,000. Brownsville and Laredo, Texas, and Nogales, Arizona, are 75 per cent Mexican; many towns in New Mexico are 100 per cent Spanish-American.

Recent years have marked an increasing flow of Mexican migrants across the southern border. While some of them may have fled from their country for political reasons or because of the commission of crimes, the great majority have come because intolerable living conditions in Mexico drove them to seek a more favorable economic environment. They have come to work, many of them under contract. Their traditions have yielded them little to awaken a friendly feeling for America. On the contrary, they are exceedingly tenacious of their language and customs and a certain form of Americanization is distasteful to them. The hope of returning to their native land whenever they may live there under more favorable conditions is a factor to be reckoned with in efforts to make them feel at home here.

For the most part they are considered good workers, notably so in the Imperial Valley of California, in the Salt River Valley of Arizona, and in certain farming districts of Texas, Colorado, and Idaho, where their services are well-nigh indispensable in the harvesting of the crops. One transcontinental railroad employs 14,000 of them. They are engaged not only in construction work, but are doing a large share of the manual labor in many kinds of industry, serving the people of the entire nation. They herd sheep and cattle, harvest

cotton, sugar beets, oranges, grapes, small fruits, and nuts; many of them are skilled florists and gardeners. Indeed they may be found in practically all of the essential occupations.

Bewildered, timid, and often discouraged, multitudes of Mexican migrants are crowded in wretched city tenements or equally wretched shacks. The World Survey reports that in general the living conditions of the Spanish population are considerably lower than those of the older American stock, that their general environment is unsanitary and their educational and religious opportunities scant. Preventable diseases are prevalent among them. It is reported that 23 per cent of the applicants for relief at the County Charities in Los Angeles are Mexicans, although they compose but 5 per cent of the population. The majority of these cases are the direct result of sickness or other physical incapacity. The death-rate among Mexican babies is three times the average for the entire city, a disproportion due largely to an inadequate diet.

Naturally of a hospitable disposition they feel keenly the lack of a welcoming hand. A genial, tactful, sympathetic guidance, such as a neighbor might give, goes a long way with them. The duty of the Christian people on this side of the border is easily discernible.

A People Ready for the Gospel

Workers who know this people say that the Mexicans are ready to receive the gospel, and encouraging spir-

itual results are being secured from their work among them. Not only in the United States but in Mexico are Mexican communities enriched by the lives of men and women who have come under the transforming influence of the gospel. With the zeal that characterized believers in apostolic times, the present-day Mexican converts go out as faithful witnesses of the truth as they understand the truth.

Conversions among recent arrivals are frequent. Three Mexican young men lost their positions on a railroad in Mexico because of habitual drunkenness, drifted to Pueblo, Colorado, and in a mission there heard the gospel preached in Spanish. They responded to the invitation to choose a mode of living in accordance with the gospel message and returned to Mexico where two are now holding responsible positions on the railroad from which they had been discharged while the third is a successful merchant in Saltillo. Recently a Mexican was converted in Denver and before an opportunity to be baptized was offered went to the beet lands for employment. He harvested the beets with hundreds of his countrymen and found occasion to distribute tracts and in other ways actively promote the cause of Christ.

An Increasing Emphasis on the Community

A practical interpretation of the principles of Jesus as applied to community responsibility is a wholesome outgrowth of mission work among Spanish-speaking

people in the United States. In addition to the schools and orphanages for boys and girls, there have been developed Christian centers, neighborhood houses, and allied community enterprises, the value of which may be judged by the contributions made to the religious and social life of the people they serve rather than by the additions to the membership constituency of Protestant churches.

In this field volunteer and salaried workers are finding opportunities for helpful service. Trained workers representing both the Spanish-speaking and American groups are being recruited. An American desiring to gain an intimate and first-hand knowledge of the social, economic, and religious background of the Mexican immigrant population, after graduating from a theological seminary in this country, entered the University of Mexico to pursue a course of study in Spanish and later spent some time in travel in those regions below the border from which there has been a large immigration. He is now engaged in promoting social and religious work in behalf of Spanish-speaking groups in the Southwest, his training and study enabling him to bring to bear upon the practical problems of the church expert knowledge in relation to each particular group.

The social-religious ministry under discussion is engendered by a sympathetic desire to help a needy people become adjusted to a new environment and has resulted in creating confidence on the part of the newcomers in Americans and in a republic for which they have had a natural aversion.

"The call for Christian and community service among migrant Mexicans in the Southwest is very great. Shall this call be heard? It goes up to the members of our American churches all over the Western states where the Mexican with his family goes for work. It summons the average church member to visit the homes and create neighborly relations with Mexicans near at hand. It bids groups of men and women in our churches to arrange for Mexican groups, mothers' meetings and so on in our regular Protestant organizations. The program invites strong, seed-sowing Christians, members of our churches, to enlarge the borders of their tents and include these least in their thoughts and plans in many local communities. It is the high call of God to neighborliness as the essence of the Christian gospel to groups of handicapped." [1]

Independent Christian agencies like the Y.M.C.A. and Y.W.C.A., in addition to the local churches and city, state, and national church boards, are assisting in this work. English classes, cooking classes, homemaking clubs, midday lunch clubs for shop girls and stenographers, community reading rooms and circulating libraries are some of the activities carried on to create the "my neighbor" atmosphere for those who are on their way to a better understanding of the deeper meaning of American citizenship.

In a city in Southern California several of the Prot-

[1] Roundy, R. W., "The Mexican in Our Midst," in the *Missionary Review of the World*. Also see *The Home of Neighborly Service*, by Robert N. McLean, a leaflet published by the Home Missions Council and Council of Women for Home Missions.

estant churches have united in organizing and maintaining a neighborhood house near a large public school attended by many Mexican children. Each church feels that it has a vital interest in the institution. The running expenses of the center are shared by the women's mission circles of these churches and form one of the items on their regular yearly budgets. The matron is supported by one church, the field worker by another, the nurse by a third. With the cooperation of local physicians, a maternity ward has been operated successfully. Among other activities may be mentioned home visitation, classes in English, special holiday programs, and a noon lunch for the younger Mexican school children. A slight charge is made for certain services when this is considered advisable by the management.

Christian Education for New-day Leadership

It is worthy of record that commendable progress has been made in the public schools in certain cities of the Southwest in adapting equipment and curriculum to the needs of Mexicans. In 1922, the year that marked the beginning of the junior high schools in El Paso, there was one school organized—the San Jacinto Junior High School—that differs from the others in that it is intended to contain the germ of a great technical high school and trade school for Mexicans. "There are rich opportunities for the city system in this direction," states Superintendent A. H.

Hughey of the El Paso Public Schools. "Almost all of our Mexican school children formerly left the public schools right after the fourth grade. They are now remaining longer in much larger numbers, but they must be provided with educational opportunities of a more practical nature than heretofore. We are beginning this now in San Jacinto School. In years to come the results should show in a higher level of intelligence of our Mexican population, a higher plane of living, a better class of American citizens, and an immensely increased earning power among them owing to better education and trade training. . . . The large adult Mexican attendance at evening schools proves beyond doubt the eagerness these people have for educational advantages of a practical nature. We must provide them all with the opportunity. First, it is right, as no one will dispute; next, it is wise, as breadth of view will disclose; finally, it will pay."

Professor Hughey furnishes the argument for the necessity of mission day schools for Spanish-speaking groups in communities where the public schools are inadequate or in larger centers where the schools may rank high with respect to courses and methods devised for English-speaking children but may place children from Spanish-speaking homes immediately at a disadvantage. Again, in certain rural communities of New Mexico, even the teachers themselves are deficient in a knowledge of English and of modern educational methods. Because of these and allied conditions, the mission day schools in communities where they have

been established comprise the only Americanizing factor in the community. "For a number of obvious reasons, the church cannot depend at present upon the public schools to provide the secondary training for the girls and boys upon whom its future work (among Mexicans) must so largely depend." [1]

Exclusive of the various English courses conducted by the Christian Associations, Christian centers in urban communities, and other Americanization agencies, there are sixteen mission day schools for Mexicans and Spanish-Americans, twelve of which are in New Mexico, and eighteen boarding schools. Eight Home Mission Boards are responsible for this work. The enrolment of the day schools has exceeded that of the public school in communities where both have been established, and the boarding schools each year receive more applications than they can accept. It is reported that an encouraging number of young Mexican men and women are in the schools preparing to give their lives in service to their people in the United States and Mexico.

In the mission schools are as valiant, consecrated, and public-spirited workers as may be found enlisted anywhere in the name of Christ. Some of the day schools are situated in remote places in desert and mountainous regions of the Southwest far from railroads, the highways leading thereto at certain seasons being impassable. Supplies are freighted in by wagon

[1] Stowell, Jay S., *Mexicans and Spanish-Americans in the United States*, pp. 12 ff.

or auto-truck. With the nearest doctor miles distant, the teachers often render valuable assistance in times of sickness. That the schools are held in high esteem by both Catholic and Protestant patrons may be judged by their enrolment.

Suggestions for Additional Study and Discussion

Luke 4: 16-30 [1]

1. What is the "spirit of the border" as symbolized by the terms "Greaser" and "Gringo"?
2. What was Jesus' attitude toward race prejudice?
3. What are some of the contrasts between Jesus' conception of the worth of the individual and the conditions under which Mexican peons have lived?
4. What events, policies and influences, if any, in our relations with Mexico would lead a Mexican to desire to become an American citizen?
5. Why do Christians believe that all peoples are capable of positive development under certain conditions?
6. When is the neglect of any people by constructive agencies justifiable?
7. What practicable features would you suggest for a Christian Americanization program for a group of Mexican immigrants who do not care to become American citizens and who intend to return to Mexico as quickly as possible?

[1] *How Jesus Met Life Questions.* Chapter XIII.

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VI

SOME SPIRITUAL FORCES IN INDUSTRIAL RECONSTRUCTION

A Problem of Personal Religion

IN the village of Wappingers Falls, N. Y., one evening in January, 1923, nine men and one woman, all operatives in a local mill, met by regular appointment to initiate measures relating to the properties, business, and management of the company by which they were employed. The ten were not engaged in rehearsing parts in an amateur play. As the result of elections held a short time before in every department of the mill, they had begun their duties as members of a Board of Operatives or Workers Committee in a partnership plan in which the workers share with the owners the privileges and responsibilities of industrial management.

Less than five years ago a young business man of New York City faced a problem of personal religion when he was made president of the Dutchess Bleachery. His desire, naturally, was to operate the mill at a profit, realizing the importance of this to the employees, stockholders, the management, and the community. In accord with him were a number of influential stockholders of this company who could not remain contented longer with existing relations between the workers and the owners. They considered as archaic and wholly inadequate the legal term "master and servant" as

defining the relation between employer and employee. The proposition that "capital and labor are partners" they viewed as a Christian principle and therefore binding. Accordingly, a partnership plan was evolved —a venture in faith.

The management was fortunate in the choice of a man to represent this local industry in a movement to Christianize the relations between the four parties involved: labor, capital, management, and the community. As the secretary of the Board of Operatives and of the Board of Management he has no vote in the actions of either the workers or the stockholders. "He represents one side no more than the other," observes F. Ernest Johnson in *The Christian Work*. "He interprets each to the other. This is the best symbol I know of the function of the ministry in relation to industry."

At Wappingers Falls a group representing both capital and labor has undertaken to make a practical application of the three principles essential in any partnership. These principles, as defined by the president of the company, are: (1) A just and proportionate share of the profits and losses of the business. (2) An appropriate share in the management. (3) A knowledge of the affairs of the company.

The practical expression of a belief in the soundness of these principles, according to the action of the stockholders, involved: (1) A Board of Management representing equally capital and labor; (2) an equal sharing of profits; (3) a full knowledge of the business of

the company. Three boards which function under this arrangement for industrial democracy have been set up; namely, the Board of Operatives, the Board of Management, and the Board of Directors. The first, as has been stated, is composed of ten members, all representatives of the six hundred workers and annually elected by departments; the Board of Management is made up of six representatives of the workers elected by the Board of Operatives from among their number, and six representatives of the stockholders appointed by the Board of Directors; the latter body is composed of seven members including one representative of the workers and one representative of the community.

It will be observed that it is not taken for granted that the employer and the workers will not proceed with their partnership plan at the expense of the consuming public. On the other hand, it is felt by the stockholders that "the interests of all partners being identical in the success of the company, these two directors can represent the operatives and the public respectively without interfering with their natural functions as representatives of the stockholders."

The Board of Directors authorizes the statement that the partnership plan in operation at Wappingers Falls "is in no way opposed to organized labor." The workers in one of the skilled departments are unionized and have cooperated under the plan in bringing about certain desirable changes and in the success of the plan itself.

The Board of Operatives has been delegated certain powers and has four standing committees covering its main activities. This Board or Workmen's Committee has charge of the company houses, even to the fixing of rents, granting repairs, and the general improvement of the property except in case of such large expenditures of money as are subject to the action of the Board of Directors. All recreational and educational work is under the sole direction of the Board of Operatives. As the workers realize that in the profit-sharing plan they pay one half of all expenses involved in welfare work, they are free to abolish it whenever they choose to do so. The entire welfare program in this democratic arrangement belongs to them and dignifies them.

The Working Conditions Committee of the Board of Operatives reports on all matters of wages, hours, sanitation, ventilation, and the comfort and safety of working conditions. Any employee may take the initiative in the adjustment of unfavorable working conditions. First, he must take the matter up directly with his foreman. If the case is not settled satisfactorily, he may appeal to his department representative on the Board of Operatives or to the Chairman of the Working Conditions Committee, either of whom will bring the question before the Board of Operatives. If necessary, the Board of Operatives may refer the matter to the manager. An appeal from the manager's decision may be made to the Board of Management which is composed of an equal number of representatives of workers

and stockholders. In case of a deadlock in this body, a thirteenth member may be elected by the Board itself whose majority vote shall be final.

Has an employee a vested interest in his job? Do those in control of an industry have a Christian responsibility in the matter of providing a continuous income for all persons directly concerned in that industry? Is it a progressive Christian step for capital to lay aside only six per cent on its investment and divide the balance equally between capital and labor? The management of the Dutchess Bleachery has endeavored to answer these questions by installing a profit-sharing plan upon the following basis: (1) The market wage for the industry paid to labor; (2) six per cent upon its investment paid to capital; (3) two sinking funds determined, the one to be used to assure capital its "minimum wage" of six per cent; the other to provide half wages to labor during times of unemployment occasioned either by sickness or a depression in the industry; (4) after the sinking funds have been provided for, the remaining net profits to be divided equally—one half to the owners and one half to the operatives.

The partnership plan continues to be considered by its originators in the light of an experiment, but the record of their admittedly successful application in one plant of certain principles viewed as Christian by participants and observers alike, through four and a half years, is interesting to students of the vexing industrial problems of the day.

In a consideration of any plan for the establishment of the partnership of labor and capital it is well to be reminded, as we are by F. Ernest Johnson in the fifth of a series of articles on "Christianity in Industry," [1] that at this stage in the development of industry it is merely bold presumption for one to say what industrial structure is the best expression of brotherhood. Genuineness of intention, he intimates, cannot be identified with any one theory of an ultimate industrial order.[2]

[1] *The Christian Work*, August 27, 1921.

[2] Miss Agnes H. Campbell has made a study of twelve plans for employee representation. She describes the Joint Committee system of the Pilgrim Laundry, Brooklyn, N. Y.; the John Leitch plan of "industrial democracy" established in the McCreery department store, New York City; the coöperative plan in operation in the Filene store, Boston, which "puts the final decision on all matters except business policies in the hands of the employees"; the plan in operation at the plants of the Proctor and Gamble Company where employer and employees are represented in a Joint Conference Committee. The plan for the joint meetings of employees and management representatives based on industrial study carried on by the Rockefeller Foundation is described as it has been worked out in the plants and mines of the Colorado Fuel and Iron Company. Following the above are studies of the plans for joint deliberations through the Works Council provided at the Lynn Works of the General Electric Company, at the twenty plants of the International Harvester Company and the Dennison Manufacturing Company's plant at Framingham, Mass. The "amended plan," providing for joint deliberations through Employees' Branch Committees and Employees' Department Committees and for the plant as a whole through the Employees' General Committee, is described as it is now in operation in the Philadelphia Rapid Transit Company. The partnership plan as it has been worked out at the Dutchess Bleachery, Wappingers Falls, N. Y., is given in outline as well as a study of the plan in operation at Hart, Schaffner and Marx, Chicago, which is referred to as "one of the few in this country to indicate the possibilities of shop organization within the plant

First Steps Toward a New Order

What are the moral issues growing out of the present day industrial conditions? Among the fears of labor classified by Hon. W. L. MacKenzie King in *Industry and Humanity* are the fear of unemployment, the fear of an unjust reward of effort, the fear of sickness and old age. How to eliminate the fears that paralyze industry, and among these the fears which capital experiences—how to establish faith in place of fear—is the basic problem in the adjustment of the relations between the parties to industry. It is a question of attitudes.

The interest of the churches and other religious organizations in social problems is indicated by the pronouncements of these bodies at their national assemblies. Reflecting the spirit of the movement within the churches for social righteousness through orderly processes, "The Social Ideals of the Churches," was adopted by the Federal Council of Churches of Christ in America.[1]

At the Cleveland Convention of the Federal Council

together with union organization." Miss Campbell concludes her studies with a presentation of the plan for employees' representation through the Craft and Plant Committees and the Joint Committee as organized at the Bethlehem Shipbuilding Corporation plants in Massachusetts, Delaware, New Jersey, and Maryland. See *Constitutionalism in Industry*, by Agnes H. Campbell. Booklet issued by the Congregational Education Society, Boston.

1 "The Social Ideals of the Churches," appears as the concluding section of this chapter. Copies of the same may be secured from the Federal Council of Churches, 105 East 22nd Street, New York City.

of Churches four resolutions were adopted which are not a part of the "Ideals," but were applications of its general principles to industrial problems faced at the close of the war. These resolutions follow:

RESOLVED: That we affirm as Christian Churches,

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the co-operation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.
2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.
3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance and experimentation in profit sharing and cooperative ownership.
4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

The three great religious organizations, the National Catholic Welfare Council, the Central Conference of

American Rabbis, and the Federal Council of the Churches of Christ in America, in June, 1923, through their accredited representatives, made joint representations to the White House as to the importance of Federal action in the coal crisis. This united action was taken with the avowed purpose of "promoting domestic tranquillity and abridging the causes of industrial strife."

Indicative of the increasing interest in problems of human relationships in industry are the annual industrial conferences held under the auspices of the Industrial Department of the Young Men's Christian Association, at Silver Bay-on-Lake George, New York. In September, 1922, four hundred delegates from a variety of industries and professions were in attendance. These included employers and employees, managers and foremen, labor leaders, and union and non-union workmen. There were delegates from twenty different sections. One of the questions discussed was whether or not the work of all parties in industry was a profession, just as the ministry, medicine, and teaching have been made professions.[1] Representatives of labor groups and of capital agreed that there is need of a new spirit in industry. That it must have men who shall agree not to war against each other, "but shall cooperate in the gaining of the larger measure of well-being in which all may share." "Industry for profit" was examined under the spotlight of the higher purpose of "industry for service."

[1] See *The Acquisitive Society*, by R. H. Tawney, pp. 106 ff.

Is it not as sacred a thing to furnish society with food or with fuel, with clothing or with shelter, as it is to furnish society with health or with knowledge or with character? Dean Charles R. Brown of Yale University raised the question. It was recognized that corporations and businesses and labor groups have not recognized this spiritual element in industry and their relation to it in terms of their higher natures. "No law but the law of justice and love can cure the situation," said the vice president of a paper company. "We are looking for radical remedies when the real remedies are staring us in the face, but hard to keep in mind and hard to practice. Men are hunting for a way out by going in different directions when mutual approach is necessary."

A contribution was made to democracy by the union of education and industry. The Vocational Education Law of 1917 is one of the bridges which American educational, social and legislative agencies have built between industry and education. The continuation schools are the out-growth of this legislation. England followed a year later with her educational system for employed young people between the ages of fourteen and eighteen.[1]

A form of education for working men and women so constructed as to have distinct relationships with established educational institutions as well as with the workingmen's movements has come to be known as the adult working-class educational movement. The pio-

[1] See *Industrial Goodwill*, by John R. Commons, pp. 126 ff.

neer achievement in this direction is the Workers' Educational Association of Great Britain which has for its object "the development of a national system of education which shall insure to all children, adolescents, and adults such education as is essential for their complete development as individuals and citizens." This was followed in America by the Workers' University maintained by the International Ladies' Garment Workers Union and by several trade union colleges.[1]

Progress in the promotion of education among working people has not been confined to the efforts of any one group of public-spirited people. Adult education for wage-earners, in one form or another, is recognized as an essential part of every well-rounded community program. The work is founded upon a firm belief in the desire of the average human being for intellectual development involving a sufficient knowledge of economic, social, and religious problems to enable him to take an intelligent part in the affairs of his community, state, and nation.

Under the auspices of the Industrial Department of the Young Men's Christian Associations 2,000 laymen, in 1922, were engaged as volunteer teachers for classes among industrial groups. A surprisingly large proportion of these teachers were managers and foremen. Among the latter may be found many who testify that

[1] See Bulletin of the U. S. Bureau of Labor Statistics, No. 271, for a study of the recent developments in adult working-class education in Great Britain and the United States.

desirable contacts were made as a result of the class work, leading to better human relations within their plants. Students in many plants have been advanced to better positions by their foremen, including work on machines and other responsible jobs. This has been the natural result of their increased mentality and knowledge of English.

The social by-products of work of this kind are numerous. An industrial secretary entered an office in a factory one day and found the general manager, two heads of departments, and eight workers, the latter foreign born to a man, considering plans for a fitting Fourth of July ceremony in honor of employees who had received naturalization papers during the year. At a night class social held for the operatives of a large factory in Passaic, N. J., two Italians volunteered to help in the musical program. One played a violin and the other a cello. They had been working side by side for twenty-eight years, and it was the first time that either knew that the other possessed musical talent, and it was the first time their foreman had seen them in other than working clothes.

Such men as Raymond Robins, Sherwood Eddy, and J. Stitt Wilson have spoken in colleges and universities in every section of the country under the auspices of the Student Department of the Young Men's Christian Association, the great burden of their message being the necessity of making the whole of life Christian. Following their lectures, group conferences have been held, and a large number of study courses bearing

upon the social and industrial problems relating to Christian living have been arranged.

The charter agreed upon at the Berlin Conference of the World's Young Women's Christian Association, in 1910, recognized that the "teachings of Jesus Christ are the basis of the right social life of women . . ." and urged a "study of the social industrial problems of the day by an investigation of the physical and economic requirements of women. . . ." A year later, the American Association, in its national convention in Indianapolis, accepted the Berlin action and selected two special lines of study and procedure; namely, the limitation of the hours of labor and a minimum wage for women. The position taken by the Association in regard to these economic questions was based upon well-defined principles relating to the physical health and development of wage earners:

"The Association shall declare its belief in the rights of women over sixteen years of age, in good health, working a full day, to a living wage which shall insure her the possibility of a virtuous livelihood; that the Association, recognizing the necessity of legislation for the regulation of hours and wages for wage earners in industry and trade, hereby expresses its sympathy with the great purpose of securing the determination by law of a minimum wage for women." [1]

The self-governing clubs of the Young Women's

[1] Simms, Florence, "The Industrial Policies of the Young Women's Christian Association"—*The Annals of the American Academy of Political and Social Science*, p. 139.

Christian Association are an outgrowth of the belief of the Association workers that "the only way to develop girls is to give them a chance to develop themselves." The welfare form of social service with its formal schedule of ready-made activities had been found inadequate to carry the "life abundant" to the girls working in industrial establishments. The girls composing the clubs are representatives of a great variety of trades, and as they have known hardships and have studied industrial conditions in the light of the principles of Jesus, they have arrived independently at sane conclusions regarding the programs best adapted to their needs. In the educational work in local fields it has been the policy of the industrial secretaries to build up the curriculum upon the expressed desires of the girls themselves. It was inevitable that these local industrial clubs should seek contact with clubs in other cities that were studying the problems of women in industry. Hence the origin of the Industrial Summer Councils the recommendations of which become the program basis for the following year's activities.

The year 1917 brought its challenge. The abnormal conditions in the great industrial cantonments and in the industrial sections of great cities, gave birth to an idea that found expression in the War Service Centers which were continued after the war as Industrial Service Centers. In 1919, at their first national assembly held in Washington, D. C., the industrial clubs made the discovery of their unity as a national group.

The following year industrial girls, for the first time, took part in the national convention of the Young Women's Christian Association. Their direct, unvarnished accounts of their struggles as working girls did much to convince the national body of women that the Social Ideals of the Churches should by official action be made a part of the Association's principles.[1] A few months later occurred that far-reaching affiliation of interests of the student and industrial groups. In New York City in February, 1921, nine girls, representing the industrial clubs nationally, and a like number of students, met to formulate an aggressive program for the joint study of subjects which concern girls in both groups the country over; namely, "in how far the spirit of Jesus is being expressed in education, work, health, and the cooperative movement." [2]

In 1922, in the national convention at Hot Springs, after two years devoted to study and exchange of ideas, the students and industrial girls came together to gain their "greatest enlargement of vision" and to form a new comradeship. "The college girl in entering the world of practical work which the industrial girl knows so well, had found a new world open to her, and the industrial girl at college, where the coveted opportunity for education is at last realized, had discovered a new basis for fellowship and understand-

[1] In 1919 the 40th International Convention of the Young Men's Christian Association adopted the sixteen articles of the "Social Ideals of the Churches."

[2] Fox, Genevieve, "All of One Family," *The Association Monthly*, June, 1922.

ing."[1] There is now a country-wide cooperation of students and industrial girls who meet in groups for "fellowship, work, study, and fun," each girl seeking "to know the life and environment of the other in order that working together they may use their energy in helping to build a world in which every human life can have a chance for fullest development."[2]

Groups of young people have gone out from churches, colleges and universities, under the auspices of the Young Men's Christian Association and Young Women's Christian Association, to industrial centers to engage in manual labor, to reside in homes of workers, and otherwise to accept the same conditions as pertain to other workers in industry. Certain academic requirements were asked of them. The primary aim of each group, whether composed of young men or young women, has been "to lead students to study the problems of industry in the light of the teachings of Jesus; to enable them to become more thoroughly and accurately informed regarding the fundamental aspects of those problems by means of seminars and through actual participation as workers in various types of industry where personal contact and experience will result in an appreciation of the point of view of both the employer and the employed."

To assist students to get the most out of their oppor-

[1] Simms, Florence, "The Industrial Policies of the Young Women's Christian Association," *The Annals of the American Academy of Political and Social Science*, p. 140.

[2] Simms, Florence, "The Industrial Assembly," *The Association Monthly*, July, 1922.

tunity for first-hand study in the world of industry, the Christian Associations endeavor to bring together before the close of the academic year all the students who expect to work during the summer. Informed Christian faculty members are requested to meet these groups to discuss with them the Christian philosophy by which the students may check up their experiences.

"No attempt was made to have the students exposed to one set of conditions or another, either to limit their contacts or to anticipate their conclusions," reports a leader of one of the groups. "They were warned against assuming that in so short a time they could safely form any other than tentative conclusions concerning the working and living conditions with which they came in contact."

A study of the opinions of the students who have joined the summer research groups brings out the interesting fact that, while all have made enlightening reports on their particular industry, they are ready to admit that the most far-reaching result is a spiritual one. This is clearly intimated by a student who spent a summer in an industrial plant in Omaha. "The experiences through which I have gone," he said, "will remain a part of my being. . . . This summer's work alone, with the experience of meeting all kinds of people in the different walks of life, working with them, meeting them on their own ground, making them feel that others share their problems, their joys, their sorrows, is worth more than a year's work in sociology and economics."

It is not to be inferred from this statement that the student in question would minimize the importance of his training in the social sciences inasmuch as it undoubtedly gave him the power to interpret his summer's experiences in terms of human values.

Open Forums

The Ford Hall Forum of Boston, Labor Temple of New York City and similar institutions are the expressions of the belief of Christian men and women in the natural law that truth thrives best in the open. Those who are responsible for the maintenance of these forums, after years of experience and observation, profess a continued faith in their educational and religious value. To meet a hunger for knowledge which working people under ordinary circumstances are not able to satisfy, to be of service to all the community through friendly contacts and "to provide motives for clean, honest personal living, and for devotion to the Kingdom of God," are statements which reveal their purpose. Believing that their existence is to be found not in being ministered unto but in ministering to the neighborhood, these institutions like the neighborhood houses in many industrial centers, have done much to interpret the finest traditions of America to unprivileged peoples. The meetings are open to all and an orderly discussion from the floor is permitted always.

At the fifteenth anniversary of the Ford Hall Forum held in February, 1923, some interesting figures were

presented: 326 Sunday evening meetings had been held with 244 different speakers, three quarters of whom had appeared but once; 14 per cent of these speakers had been women; 28 per cent of them had been ministers, priests or rabbis; the entire list of speakers included business men, representatives of labor, educators, authors, lawyers, judges, physicians and surgeons, journalists and social workers. It was stated that at least 134 different occupations and 37 varieties of religious faith had been represented by those who had composed the forum and that of these people one third were foreign born and nearly two thirds of foreign parentage.

Many of the forums do more than afford a common meeting ground with the working men and women. For example, during three years of industrial depression, the Labor Temple's employment bureau secured positions for an average of 150 people a month. During extended strikes the Labor Temple opened its doors for the protection of girls out of employment. Continuous use of its rooms for meeting purposes is afforded labor organizations.

Salvaging Humanity in a Complex Industrial Life

Neighborhood houses in many industrial communities offer constructive programs that bring fathers and sons and mothers and daughters together in religious and social engagements that strengthen home affiliations, programs that develop the genius of neighborliness among those who dwell in rooming houses away

from home as well as among the individual members of family groups and in other ways build up the ideals of the American home in environments unfavorable to home life. Institutions of this character are to be found in the great steel districts of Pennsylvania, Illinois, Indiana and other states; they are in the coal mining regions, and iron and copper ranges and in congested tenement districts of great cities where dwell the workers in countless industries. They are the expression of the spirit of Jesus in the world, which says that human suffering and misery cannot be ignored. They make possible a ministry to a people heretofore unreached by Christian workers.

Taking a neighborhood house in the Calumet district as a model, there may be found all the features of the modern community house or settlement, including bathrooms and gymnasium for both men and women, community laundry with space for the sun-drying of clothes on the roof, dispensary, reading rooms, rest rooms, assembly rooms for lectures, club work and other social activities for men, women, boys and girls, day-nursery with infirmary, and special diet kitchen for children. Every room in the building has outside exposure with no lack of sunlight and good air; and with a semi-indirect lighting system there are no unattractive rooms at night.

"Not to be ministered unto but to minister" are words engraved in marble over the main entrance of the neighborhood house in question; they also are written on the hearts of those responsible for the carrying

out of the missionary program in this great industrial region.

When this building still was in an unfinished condition and when the children had to stumble over bits of lumber, blocks and other debris, there was an attendance of 180 at the Daily Vacation Bible School, the pupils representing twenty nationalities. At the first commencement exercises of the Daily Vacation Bible School there was one room filled with useful articles made by the children. The prize individual exhibit was a complete outfit of wearing apparel made by a young Italian girl. Pianos have been placed in the house for the free use of the children of the neighborhood. A music teacher is at the building during certain hours of the week to give instruction, the cost being nominal for each pupil. For adults there are free classes in English, citizenship, home economics, physical culture, etc. The dispensary is in charge of a trained pharmacist; a local dentist is on duty during certain hours each week. During a labor disturbance there was need of a place to nurse the men wounded during a clash of opposing interests. No room could be found in local hospitals. The neighborhood house threw open its doors, showing the same favors to both sides of the controversy. One foreign-speaking group is holding religious services in the neighborhood house with audiences increasing each week.

During recent years an interdenominational home mission enterprise conducted under the auspices of the Council of Women for Home Missions has enlisted

the services of college women and the interest of the colleges they represent. Local federations of churches and college organizations are making contributions to this neighborly type of Christian service. We refer to the work among farm and cannery migrant groups. Revelation of this neglected home mission field was made after a survey conducted by the Interchurch World Movement. The work has been carried on with the hearty approval and material cooperation of the cannery owners. Centers were established and placed under the direction of young women who are specialists in day nursery, playground, domestic science and first aid work. A portable house was purchased for one station. It was found that thousands of women and children employed as fruit, vegetable and berry pickers and workers in canneries were in need of a particular kind of social-religious service. Results have been sought in the way of practical home making, sanitation, Christian citizenship and love for the simple arts and crafts. Proprietors have caught the vision of true neighborliness and have introduced needed reforms in the working and living conditions of their employees. Desirable, also, has been the interest of the people of the local communities in behalf of the migrant family groups. Good neighbors have visited the colonies, bringing food and needed household articles. In one town three churches appointed a committee to visit a colony and find out how the church constituencies could best cooperate with the young women in charge of the station.

The Goodwill Industries and allied activities are a part of the Church's program of evangelism, and a result of the reluctance on the part of Christian agencies to send the needy to the workhouse or the Associated Charity Bureau. In the Goodwill Industries a School of Handicraft has been developed, enabling many who have no trade to learn one while obtaining needed work that brings self-support and self-respect. Dr. E. J. Helms, referring to the inception of the Goodwill Industries at Morgan Memorial, Boston, indicates how this work differs from that of the ordinary charity organization: (1) The applicant is not seeking for alms, but for work; (2) when he seeks employment he is not listed as a "case," but treated with the respect that is his due; (3) he is put to work in a sympathetic Christian atmosphere, and while he works is helping some other unfortunate person by his toil; (4) there is an easy and natural step from the industries into the religious meetings of the church.

The Goodwill Industries not only save for service cast-off clothing and other things gathered from all parts of our great cities in "opportunity bags," but are saving to society large numbers of men and women who have temporarily lost the knack or the disposition to work effectively. Empty lives are transformed under Christian influences, and want and poverty relieved while new tasks are learned and wages are earned. The institutions carrying on this enlarging work have been established in most of the important cities from Boston and Brooklyn to San Francisco and Los

Angeles. They are giving employment to many thousands of people who for one reason or another are unable to find work through the customary channels.

The Salvation Army, keeping in touch with other saving agencies, has achieved a commendable record in enabling men to retain their self-respect and work themselves out of trying predicaments occasioned by unemployment, not only by having jobs open for them but by throwing around these wayfarers wholesome Christian influences.

The employment bureaus of many local churches and Christian Associations are more than job-finding agencies. They are a part of a program to make available vast resources of human energy temporarily unused or misdirected, serving as ministering arms of the Church to large numbers of handicapped persons in our cities.

A Problem of Social Solidarity

The Church has taught that to youth there may come a divine call to the ministry and today men and women are finding opportunities to answer calls to service in fields which too long have been looked upon as secular. Does not America need an army of industrial partners who will engage in the struggle, however hopeless it may seem, against whatever forces that make commercial success the supreme end, rather than the spiritual life as Jesus Christ conceived it?

Who wants to believe that the commercial motive is

at the foundation of our American life? Will the forces that have been determinative in America's making stand the test as to their continued power to save America from the helplessness engendered by class struggles? The world cannot afford to lose America's assistance now. The family ideal that lies back of the power to live and work together must determine human relations internationally as well as nationally. Youth, questing, unafraid, and with the spirit of Jesus, must seek the causes of social antagonisms and human misery and fight to bridge the gulfs which dangerous prejudices have thrust between innumerable groups of society. Jesus recognized a serviceable quality in human nature when he asked his Galilean audiences to be neighborly. The feeling, "I have need of you," is the first principle of social solidarity; its complement is the spirit that says, "I desire to serve you."

To the venturesome, the sane, the devoted, there comes a clear call to enter the field of industrial Christianization. But to limit activities therein to those of professionally trained Christian workers is to defeat the purpose for which such workers are recruited. From an enlarging constituency that is keenly alive to the Christian philosophy of human relations must be recruited the leaders in all far-reaching experimentations and changes in the social order. Lumbering and mining, farming and manufacturing, banking and commerce, and all other engagements wherein human values are involved, call for an expression of a fellowship that can make America Christian for the friendly

service of the world. That fellowship is defined in the revelation God has made. In the light of that revelation no individual, no group, may avoid answering the question, "Who is my neighbor?"

Love is the eternal imperative; by its standards all institutions and enterprises of men stand or fall.

Suggestions for Additional Study and Discussion

Luke 12: 13-14 [1]

Christianity and Economic Problems, prepared by a board of editors for the Educational Committee, Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, is published by Association Press and is recommended for use by groups in a more extended study and discussion of the general theme of this chapter. Another discussion outline published by Association Press bears the title *The Christian View of Work and Wealth.* Many groups are using as the basis of discussion, *The Social Principles of Jesus,* by Walter Rauschenbusch. *The Church and Industrial Reconstruction* by the Committee on the War and the Religious Outlook is adapted for use in discussion. *Christianizing Community Life,* Ward-Edwards, and *The Gospel for a Working World,* by H. F. Ward, also have had a wide use.

1. What should be the goal of industry?
2. What common basis have good business and good morals?
3. Define commercial success in terms of community welfare.
4. What is your definition of luxury? Is the production of luxuries beneficial to industry?
5. What is a "living wage"? Does it imply the development of human personality through Christian contacts and education?

[1] *How Jesus Met Life Questions.* Chapters XV and XVII.

6. What are some of the constructive elements of discontent?

7. What is fundamentally wrong with an economic system that creates a place for Christian philanthropy?

8. What contributions, if any, has the Church made to society that have resulted in a marked decrease in destitution? Is the Church still actively engaged in a battle against slavery? Intemperance? Superstition?

9. What solution has Christianity for the world's economic problems?

10. What should be the Christian's attitude toward the introduction of force into human relations?

11. What does the formation of a board of arbitration imply?

12. Considered nationally or internationally, what is the relation between modern industry and war?

13. What was Jesus' attitude toward war?

(The four organizations which have undertaken to hold more than two thousand conferences and mass meetings throughout the United States for the purpose of urging more effective American cooperation in organizing the world against future wars are, the World Alliance for International Friendship through the Churches, the Church Peace Union, The World Peace Foundation of Boston, and the Federal Council of the Churches of Christ in America. These bodies represent virtually every religious denomination in the country. Two religious movements of an unofficial character are the Fellowship for a Christian Social Order and the Fellowship of Reconciliation. They function through personal contact, group meetings and conferences. The aim of both is to unify purpose and endeavor for achieving a Christian social order. For information concerning the purpose and principles of the Fellowship for a Christian Social Order, address Mr. Kirby Page, Executive Secretary, 311 Division Avenue, Hasbrouck Heights, New Jersey. For a statement of principles revealing the basis of activities of the Fellowship of Reconciliation, address Bishop Paul Jones, Secretary, 396 Broadway, New York City.)

The Social Ideals of the Churches

At the quadrennial meetings of the Federal Council in 1912 and 1916 the "Social Ideals of the Churches" were reaffirmed, with a few new clauses, so that the statement now reads:

Present Form of the Social Ideals of the Churches

The churches stand for—

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The rights of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Supplemental Reading

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APPENDIX I

Life Enlistment in America

By Charles Emerson Burton

I. Christian Leadership in America

Today the world looks to America for leadership. What will give democracy meaning in Mexico, in Latin America, in Africa, in China, in Turkey, in Russia, in demoralized Europe? Only the forces which inhere in a Christianized America, the world's outstanding democracy.

The great fountain head of America's moral ideals is its home missionary work. Of course, all the moral forces in America have their part to play, but home missions operate at vital and critical points. They deal with the strata of society where danger lurks; they nourish the altruistic, self-sacrificing, truly patriotic sentiments and sanctions. During recent years grave social problems have arisen which must be solved. Racial and industrial questions have been forced to the front in these days. If the salt has lost its saltness wherewith shall America be seasoned?

But is not home missionary work overdone already? Are there not more mission churches and more mission schools than there should be? Yes, and no! Some earnest Christians have been foolish, and on occasion and in some quarters have established work that was unnecessary and harmful. There is much less of this, however, than is commonly supposed. Powerful movements, also, are on foot which are eliminating the major portion of overlapping. Moreover, the most essential factor for successfully eliminating unchristian competition in religious work in America is effective leadership in missionary forces. Only great-hearted, large-minded men and women in Christian activities in America can save us from the pettiness of short-sighted enthusiasm which leads to competitive missionary enterprises. One of the strongest challenges to the strongest young men and women for entering home fields is that which calls for a leadership which shall correlate, if not unite, the Christian forces of America in their mission work.

II. Types of Home Mission Work

There is a very wide variety of need in home missionary fields.

1. Ministers. With many denominations the bulk of home

missionary service is rendered by ordained ministers. These serve first of all as pastors of missionary churches. These are the growing points in the life of the Church in America. Without them Christianity in the United States would speedily lose ground. Besides pastors, however, ordained ministers are used as evangelists, general missionaries, colporteurs, and to supply the need of superintendency on the local and general fields. The call is for strong men who could have large churches with commensurate salaries if they were willing, but who prefer to do self-sacrificing service at the point of greatest need.

2. Parish Missionaries. There is an increasing demand for pastors' assistants. This applies very largely to self-supporting churches, but not entirely so, since many of our missionary churches need efficient service among the people in their homes. This work is most often carried on by young women, but there is also a field for young men as church visitors, Sunday-school missionaries and specialists in social service. Schools under the direction of the various denominations prepare both young women and young men for this line of service. Engagements for such service are usually made by local arrangement rather than through the offices of the mission boards.

3. Directors of Religious Education. In recent years a specialized service is called for when young men and young women are sought as religious education directors, their services being desired to shape up and direct work of religious education in all departments of church life, but particularly in connection with the Sunday school. In some instances directors of religious education give all their time to one church; in others their work embraces a group of churches in town, county, or state. It is a developing field in which those who enter it now will have much to say regarding its distinctive features.

4. Medical Work. In isolated places among neglected groups hospitals have been established by some denominations, while others are carrying on such work in crowded cities among those groups that are the most easily over-looked because of their ignorance of possibilities of help. In Alaska and in the West Indies; among Indians and Spanish-speaking folk of the South-West; in rural sections of the Eastern mountains, as well as in large places, there is a call for the services of Christian doctors, internes, nurses, and dietitians; and there is a great reward in this service to those who would otherwise have to endure unrelieved suffering.

5. Social Workers. More and more the churches and missionary organizations are in need of social workers, such as di-

rectors of recreation, community nurses, and miscellaneous workers. To a limited extent the boards make arrangements for such service, but it is largely a matter of personal discovery of fields in which to work.

6. Teachers. Next to ordained ministers the missionary service in America calls for teachers. The service is similar to teaching in regular schools, academies, and colleges, but is distinguished by the fact that the work is in missionary institutions and that salaries are relatively small. There is call for teachers in the young and struggling colleges and academies of the West and South; in specialized schools for immigrants, calculated to train them for various professions, and especially missionary service; in Negro schools, particularly in the South, these of all grades from the primary to the university; in the Government as well as in the missionary Indian schools of the reservations of the West; in Latin-American schools, largely in the Southwest, but also for Cubans in the Southeast; in the remote regions, Alaska, the mountains, and the islands. In these missionary schools the teacher's life counts for as much or more than his work. He is disciplining character as well as training the mind. Out from these schools go leaders for the groups from which the pupils come. The young Christian who wishes to put himself into the lives of his fellows where it will lay hold most powerfully upon their souls as well as their minds, should not turn away from the call of the mission school.

III. Qualifications

Not every one is qualified to become a home missionary.

1. Physical Strength. There is a tendency on the part of many to think if they are not strong enough for the competitive professions of life, or to pass the examinations of foreign mission boards, they can give themselves to home mission work. It is true that those who are not strong enough for the hardest work of life can do effective service in some fields; but it is equally true that the great challenge of home missions is for workers of unusual health and strength, who are capable of enduring and resisting where their weaker brethren would falter, fail, and impede the work. The task of Christianizing America, the hope of the world, has a right to call for our strongest and best.

2. Liberal Education. The curse of home missions has been lack of equipment of her servants. So much is involved in sending missionaries to the foreign field that the utmost care is exercised in their selection. The temptation in the home field is to risk

the effectiveness of those who give promise, but who have not had full educational advantages, so that today in all probability more than half of all home missionary workers lack the liberal education which they should have for their task. If, therefore, it seems as though there were enough men available for Christian service in America, let the question be faced as to whether these are properly equipped for the service which they should render.

3. Natural Gifts. Misfits are unfortunate in all lines of life, but misfits in home missionary work are especially unfortunate. The home missionary must have a love for men; he must be tactful; he must be patient; he must have a saving sense of humor, calculated to make him human; if he is to be a teacher, he must be apt to teach; if he is to be a preacher, he must have the gift of public utterance combined with active mental faculties and winsome personal graces. One of the most essential qualifications is adaptability. It is not necessary to be perfect, but he who considers home missionary service should frankly appraise his natural qualifications.

4. Religious Devotion. What is lacking in any one of the above items has sometimes been made up in effective home missionaries by the depth of their sincerity and the fineness of their religious devotion. On the other hand, the absence of this quality has frequently unfitted those best equipped in other particulars.

IV. Support

If the prospective home missionary has a competence which enables him to ignore the question of income, then the matter of support is of little consequence except as it enters into the effect upon the people served if they fail to do their share.

1. Rising Standards. The compensation in the past for home missionary service has been most meager. Standards are rising, however, and with some assurance one may enter home missionary service today with the confidence that he will have a living for himself and for his family. In this connection there is an interaction between equipment and support. With improvement in the grade of home missionaries there will be a natural improvement in the amount of support which they command both from local fields and in aid through the boards. Pensions for old age and for disability are being provided by some denominations.

2. Sacrificial Life. Home missionaries are challenged to enter upon this strategic spiritual service of deliberate choice, knowing that they are foregoing the good things of this world as far as they depend upon the size of income. The candidate

should enter home missionary service with the determination never to whine no matter how hard his lot. He may enter upon it, however, with confidence that his is to be a rich life—rich in its breadth of personal experience; rich in its friendships; rich in its usefulness; rich in its spiritual relations, for he is to be a veritable prophet of the Lord God Almighty.

V. Appointments

It is impossible to advertise for candidates for the home missionary field with as much definiteness as in some departments of Christian service, particularly the foreign missionary field; nor is it so necessary, since the hazards in the homeland are not so great, where one can turn to a similar service, if the first line of endeavor should prove not to be exactly that for which one is best fitted.

1. Inquire of Your Board. Let any young man or woman contemplating home missionary service inquire of the home board of his or her denomination for information regarding the need of recruits.

2. Venturing. The young person who sets out to equip himself for the practice of medicine, for example, runs the risk of not discovering at first just the right field for his activities; so also the young Christian who chooses to prepare himself for home missionary service is called upon to venture, first choosing the line of work for which he is best fitted, then in preparing himself as effectively as possible and exercising faith that the proper field will be found.

3. Experimenting. It is possible for one who is not sure of himself to experiment in home mission service. Too much of this is, however, to be deplored. The entering of home missionary service as an experiment, or as a stop-gap, or as a stepping stone to something better, forsaking the work perhaps at the most critical juncture, has proven disastrous in home missionary enterprises. Our young Christians are asked to put their hand to the plow and not to turn back.

4. Initiative. We live in a land of freedom of life. Our missionary agencies promote activities along established lines. Creative minds are needed to find ways to do home missionary service more effectively. Home missions furnish fields for initiative on the part of creative Christian minds unsurpassed by any other opportunities anywhere.

Conclusion. The Home Mission Boards of America, the Church of Christ in the United States and the Master Himself challenge

the young Christians of this favored land to devote themselves to the strategic work of home missions, confident that in so doing they invest their lives where they will purchase returns than which there can be no larger.

APPENDIX II

Student Fellowship for Christian Life-Service

Data adapted from the "Constitution of the Student Fellowship for Christian Life-Service" adopted at the National Student Fellowship Conference, University of Illinois, Champaign, Illinois, December 10, 1923.

Students from different parts of the country who held a purpose in common and who realized the need for mutual counsel and inspiration met in conference at the University of Illinois, February 17-19, 1922, and formed the Student Fellowship for Christian Life-Service, whose present aim is to unite those students committed to Christian life-service in prayer, study, and vigorous effort to make America Christian for the friendly service of the world and to enlist the aid of, and to cooperate in every way with, all other existing agencies having kindred purposes.

Membership in the Student Fellowship is open to those students in institutions of higher learning who signify their sympathy with the purpose of the National Fellowship by signing and depositing with the General Secretary, at 25 Madison Avenue, New York City, the following Personal Declaration:

I thoughtfully accept the challenge of a world-wide need for Christ, and purpose with God's help to make Christian service the motive, guide, and end of my life.

This Declaration shall be interpreted as meaning the dedication of one's life to a distinct phase of Christian service as a vocation.

APPENDIX III

General Reading List

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